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ART. CCV. *Prophetiæ de ſeptuaginta Hebdomadis apud Danielem Explicatio; &c. &c. Johannes Moore, LL. B., Collegii de Sion Præſes.* 8vo. pp. 82. price 2s. Londini: apud F. & C. Rivington. 1802.

THE tract here announced contains a diſcourſe delivered in the year 1801, before the Biſhop and Clergy of the dioceſe of London; accompanied with a large body of notes, critical and illuſtrative. The ſubject of this *Concio ad Clerum*, whilſt it is one of the moſt momentous that can occupy the pen of the theologian, is attended with difficulties which have long exerciſed, and, in the opinion of ſome perhaps, have hitherto baffled, the ingenuity of the learned. We therefore naturally turn, with more than common intereſt, to the examination of a work which profeſſes to remove thoſe difficulties; and we have felt ourſelves bound to yield a moſt patient attention to the critic, who promiſes, at once, to gratify our curioſity and to confirm our faith; by throwing light on a prediction, which, even after the labours of centuries, continues to demand illuſtration; and by clearing away the rubbiſh which ſtill envelopes and deforms one of the grandeſt and moſt important of the foundation-ſtones in the baſe of the doctrine of the Meſſiah.

The failure of ſucceſs in the interpretation of this celebrated prophecy, the author of the preſent tract aſcribes to a miſ-direction of the learning and reſearches of the commentators who have heretofore undertaken its ſolution. He therefore reſolves to purſue a courſe directly contrary to that, by which thoſe, who have gone before him, have ſteered in their enquiry. Rejecting all chronological inveſtigations, on which he thinks too much attention has been beſtowed, he makes it his principal aim to examine that which, in his opinion, has not been ſufficiently explored; namely, the preciſe import and true meaning of the original: convinced that, if he can exactly aſcertain this, the chronological characters of the prediction cannot fail to manifeſt themſelves in the obvious evidence of the completion. (pp. 5—20.)

Whoever has taken the pains to conſult the numerous and voluminous comments, in which (from the time of Africanus, in the beginning of the third century, to the preſent day) the meaning of the prophecy in queſtion has been made to paſs under the moſt ſcrutinizing review; or, whoever has even peruſed the recent obſervations of Michaelis, Blayney, and Wintle, (thoſe of the firſt named eſpecially,) will hardly feel diſpoſed to concur with our author in the general accuſation, thus brought againſt the interpreters of Daniel. He will, on the contrary, be prepared to admit, that the diſquiſitions of the critic have, at all times, kept pace with the computations of the chronologer: nor indeed are we at all able to conceive how any rational enquirer could ſet about an examination of the object and fulfilment of this prophecy in particular, without the moſt exact attention to both. We are willing, however, to allow, that in many caſes the received tranſlation of the original text may have been too eaſily acquieſced in; and therefore we rejoice at every inſtance in which that tranſlation is called before the tribunal of *ſound* and *ſober* criticiſm.

From theſe few prefatory reflections, we paſs to the conſideration of that ſolution of the prophecy, by which the author hopes to remedy the defects that have hitherto obſcured its application: and, that the reader may be more fully poſſeſſed of his ſcheme, we ſhall preſent, in his own words, the improved tranſlation, by which he thinks the true ſenſe of the prophet is unfolded:

"Septuaginta hebdomadæ deciſæ ſunt populo tuo urbique ſanctæ tuæ, ut conſummetur iniquitas, et perficiantur delicta, et expietur peccatum, et inducatur juſtitia ſempiterna, et ſignetur viſio atque prophetia, et ungatur Sanctum Sanctorum. Scito itaque et intelligito, ex quo promulgatum fuerit edictum de Hieroſolymis iterum ædificandis, uſque ad Meſſiam Principem, hebdomadas fore ſeptem cum hebdomadis ſexaginta-duabus. *Tum denuo deſolabitur platea, muruſque, et turris tyrannidi miniſtrans.* Poſt hebdomadas autem ſexaginta-duas perimetur Meſſias, at non ipſius cauſâ. Deinde urbem et ſanctuarium eruet populus principis venturi, et cum impetu exſcindet, finemque belli conſummatiſſima excipiet ruina. Una autem hebdomada fœdus multis ratum faciet; mediâque iſtâ hebdomadâ deficiet ſacrificium et oblatio, et in alâ (templi) viſentur abominanda everſoris, exitiumque cum vaſtitate in deſolatum effundetur." (pp. 18, 19.)

The reader will perceive, that, in the clauſe alone which is here printed in italics, does the propoſed tranſlation differ, in any thing of moment, from that which is commonly in uſe. In many reſpects, however, the author's expoſition is attended with peculiarities which do not appear on the face of the tranſlation: and of theſe peculiarities, ſome are of a bearing ſo important,

important, as to demand particular and minute animadverſion.

The firſt material departure from the ſolutions moſt commonly adopted, preſents itſelf in the author's application of the period of ſeventy weeks, which is marked out generally in the 24th verſe, for the accompliſhment of the ſix important purpoſes there enumerated. This period has, by different interpreters, been ſuppoſed to terminate at different æras: ſome referring it to the birth of Chriſt; others extending it to his death, or even to his coming at the deſtruction of Jeruſalem; whilſt by ſome recent expoſitors*, in concurrence with certain early Jews, it has been conſidered as poſſeſſing a retroſpective aſpect, and as cloſing with the expiration of the Babyloniſh captivity. Our author, however, adopts an hypotheſis different from all; by which it is made to reach to the diſtance of thirteen years later than the deſtruction of Jeruſalem: that being (as he contends) the time at which the ſacred volume was *ſealed up*, or finally concluded, by the hand of the laſt apoſtle, John. To this ending of the ſeventy weeks we cannot but object, both on the ground of its unſuitableneſs to the prophetic expreſſion of "ſealing up the VISION and the PROPHET," and ſtill more on that of its inconſiſtency with the order in which the ſeveral events ſpecified in the 24th verſe have been arranged; the collocation there evidently marking out "the ſealing up of prophecy," as an event *not poſterior* to that of "anointing the Moſt Holy;" which latter event has by no interpreter been referred to a later date than the death of Chriſt, and has been by our author himſelf identified with our Lord's aſcenſion into that true Sanctuary, or "Holy of Holies,"

* The late profeſſors, Dathe and Blayney; with whom may be joined Mr. Wintle, who, at the ſame time that he conſiders our redemption by the Meſſiah as deſigned to be conveyed through the deſcription of events contained in the 24th verſe, is yet decidedly of opinion, that the primary object to which that deſcription relates, is the deliverance of the Jews from the captivity under which they groaned; and for their releaſe from which, Daniel's prayers had been at this time offered up. We cannot but think that theſe commentators have offered ſingular violence to the meaning of the prophecy, in their endeavours to contract the amplitude, and lower the dignity, of the prophetic language, to the mere event of the temporal releaſe of the Jews. The laſt named of the above commentators is obliged to make this confeſſion. The celebrated J. D. Michaelis had, by a ſimilar application of the magnificent expreſſions of the 24th verſe to the temporal concerns of the Jews, contrived to make the ſeventy weeks end with the taking of Jeruſalem by Pompey.

where he acts as the Mediator and Interceſſor for his people. (pp. 7—39.) But not only does this termination of the ſeventy weeks diſagree with the letter of the prophecy; it fails likewiſe in ſupplying any character of its completion, inaſmuch as the time at which St. John's lateſt production may be ſaid to have cloſed the volume of prophecy, is not only not aſcertained, but involved in ſuch obſcurity,* that our author does not even pretend to any thing beyond conjecture for that which he has aſſumed.

Whilſt the fulfilment of the prophecy, as to the *expiration* of the predicted period, has been thus left to reſt on vague ſurmiſe concerning a date which cannot be aſcertained; it remains to enquire, whether the author has been more fortunate in the time fixed for its *commencement*. The epoch, which he has ſelected, is the 20th of Artaxerxes *Mnemon*: his reaſoning in ſupport of which will hardly be deemed ſatisfactory, by thoſe who have been uſed to ſeek ſomething more than gratuitous aſſumption, or an accordance with a preconceived hypotheſis, as the ground of their concluſions. The arguments adduced (if ſuch they may be called) may be ſeen from p. 71 to p. 75. But the principal and truly impulſive cauſe of his aſſigning Nehemiah's commiſſion to the reign of Artaxerxes *Mnemon*, in preference to that of *Longimanus*, which has obtained the almoſt unanimous ſuffrage of the learned, is plainly confeſſed by the author (pp. 74, 75) to lie in this; that the interval between the 20th of the latter king and the death of our Lord, *exceeds*, by more than forty years,† the ſixty-two weeks, or

* Such as may wiſh to ſee the variety of contending opinions that have been held upon this ſubject, and the great uncertainty that hangs over all, we refer to Lardner's Credibility, 5th vol. of Kippis's edition, pp. 186—217. We ſhall only ſtate, that the learned and cautious writer himſelf, after a full review of all thoſe opinions, decides in favour of the idea, that the publication of John's Goſpel was *antecedent* to the deſtruction of Jeruſalem. Mr. Moore thinks it, upon the whole, probable, that it was 13 years *later* than that event, but that his other works were written before it. We cannot ſay that his arguments carry much weight to our minds: they may be ſeen from p. 52 to p. 61; and in truth amount to little more than this,—that ſuch an hypotheſis beſt accords with the interpretation of Daniel's weeks, which Mr. M. has adopted.

† This, however, the author by no means contends for, as neceſſarily and definitively concluſive; *the difference of forty years or ſo from our beſt chronological computations, being*, in his opinion, *a matter of but little conſequence*, in a prophecy, which profeſſes to give an exact detail of time!!! The reader may judge for himſelf, whether

or 434 years, which, according to this expoſition, ſhould reach from the granting of Nehemiah's commiſſion, to the time of the Paſſion. He ſeems, however, not much more fortunate in the æra which he has preferred; ſince, by his own admiſſion, the diſtance of the crucifixion from the 20th of Artaxerxes Mnemon *falls ſhort*, by twenty years, of the allotted period of ſixty-two weeks of years. The *deficiency*, however, in reckoning from this æra, being but half as great as the *exceſs* in reckoning from the former, the point he conceives to be fairly decided in its favour. A difference of twenty years, it is true, ſtill remains; that, however, Mr. M. deems utterly unimportant; but, to ſatisfy more ſcrupulous inquirers, he obſerves, that this difference may be diminiſhed, by computing the prophetic period by the abridged year of 360 days. This expedient (for which, undoubtedly, there is better authority than Mr. M. has taken pains to ſhew) reduces the *deficit* to about fifteen years; the ſixty-two weeks, in this caſe, amounting to but 428 years, whilſt the 20th of Artaxerxes Mnemon precedes our Lord's death by the ſpace of 413 years.*

Having thus pronounced an interval of 428 years (even of abridged reckoning) to be completed by the lapſe of a period of but 413 years, he proceeds, with ſimilar accuracy, to diſpoſe of the ſeven prophetic weeks which are named, in connection with the ſixty-two weeks, in the 25th verſe. Theſe he conſiders (in oppoſition to the almoſt univerſal conſent of interpreters) not as preceding, but as following, the larger period: and ſo far is he from viewing them as the portion of time deſtined to elapſe, "from the going forth of the decree," until its execution by the building of the city and temple, that he places their commencement at the death of Chriſt, and their termination at the deſtruction of Jeruſalem. Not to remark, in this place, upon the inverſion of the prophetic order of theſe two periods of weeks; nor upon the mode of interpretation, by which the capture of the city has been repreſented as the event with which the leſſer period was to con-

whether this be a fair repreſentation. 'Ubi tamen tam obſcura et involuta ſunt omnia, nil mirum eſt non probè convenire numerum; nec de fide Angelo ſacriſque oraculis debitâ detrahendum eſſet, *etſi ſupereſſent anni quadraginta, quorum non facilè ratio reddi poteſt.*"—(pp. 73, 74.)

* "Deerunt igitur ad ſummam perficiendam, 14 vel 15 non amplius anni, quos quis deſiderari mirabitur, qui ſecum reputaverit, quàm turbata et confuſa ſit hiſtoria ſucceſſorum Alexandri, quàmque jejunæ ad nos tranſmiſſæ fuerint iſtorum temporum notationes?"—(pp. 76, 77.)

clude; it must naturally occur to the most superficial reader, to enquire, by what contrivance a space of forty-nine years has been compelled to contract itself within the dimensions of an interval, which Mr. M. admits not to have exceeded the amount of thirty-seven years. Here, we must confess, that though we were already, in some measure, prepared for new and enterprizing modes of numerical adjustment, we were made to experience no small degree of surprize, from the species of dexterity with which this, which to ordinary powers would have presented an insuperable difficulty, has been forced to vanish before the ingenuity of our author. The reader has just seen, that at the term of our Saviour's crucifixion, the former period of sixty-two weeks had remained unexhausted, by an interval of at least fifteen years; he would therefore hardly expect to hear, that the period which was to follow could find, in that which preceded, any unoccupied space into which it might extend its own redundant length. Yet this is, precisely, the remedy devised by the author; who informs us, that, the Angel having declared that Messiah should be cut off AFTER the sixty-two weeks had expired, we *must* therefore infer, that MORE than the sixty-two had gone by, and consequently, that a part also of the first of the seven weeks had been expended at the time of our Lord's death. As the reader may, possibly, not deem Reviewers entitled to demand of him such a stretch of faith as is requisite for the belief, that an argument of this nature could have flowed from the same pen that had just before allotted to the sixty-two weeks a space confessedly shorter than that period by fifteen years, we must beg leave to refer him to the original, p. 23 *, compared with p. 73.

But

* " — quâ ratione, inquies, ex spatio inter Dominum nostrum in cœlos receptum et eversa Hierosolyma efficientur hebdomadæ sex cum dimidiâ, quùm, ut vulgò numerantur, non interceſſerint anni amplius triginta septem? At hìc quoque nobis non defuturum spero, quo duce hactenùs usi sumus, Angelum; qui, cùm Messiam POST 62 hebdomadas peremptum iri apertè indicet, non nisi exactis istis hebdomadis, et inchoatâ jam primâ ex ultimis septem, forsan et ad finem vergente, passurum esse Christum non temerè inferre videmur. Et sicut hebdomadas, de quibus nunc agitur, non à quo tempore Servator noster cruci affixus est, sed aliquot altiùs annis initium duxisse decernimus, ita cùm nondum medium attigisset, immò cùm parùm provecta esset ultima ex istis hebdomadis, Hierosolymam excisum iri colligere est tum ex vi vocis Hebreæ quæ MEDIUM sonat, quæque portionem rei dimidio minorem non nunquam denotet, tum ex promisso quo Dominus noster discipulos suos

But this is not all: difficulties yet remain, and in like manner are ſurmounted: for, even conceding that the period of ſixty-two weeks had been exhauſted in one *ſhorter than itſelf*, ſo as to leave the interval of nearly a prophetic week antecedent to the crucifixion, to make part of the ſucceeding ſeven weeks, yet, ſtill more than ſix prophetic weeks, or forty-two years, remain to be compreſſed within a ſpace of thirty-ſeven years. How is this to be effected? A two-fold remedy is here to be applied: firſt, the reduction of the length of the prophetic year by the ſtandard of 360 days, as before; and ſecondly, the diminution of the predicted number of the weeks. A portion having been, as we have ſeen, already ſevered from the beginning of the period, another is now lopped from the end; by which contrivance, ſix weeks are ſaid to have expired when any part of the laſt of theſe had paſſed. And this our author affirms to be perfectly agreeable to the prophecy itſelf; for, that it ſpeaks of the deſtruction of Jeruſalem as happening in the *middle*, or, as he ſays the word implies, *any part* of the week: and he contends alſo, that it receives confirmation from our Lord's promiſe to his diſciples, that "the days ſhould be ſhortened." We queſtion much, however, whether any declaration, even from our Lord himſelf, could convert ſeven prophetic weeks, or forty-nine years, into a period of not more than thirty-ſeven: nor can we bring ourſelves to conceive, how a prediction, pronouncing ſeven weeks to intervene between two particular events can be ſaid to have received fulfilment, when the diſtance between thoſe events has proved to be not more than five weeks and an half, merely becauſe our Lord has uſed the expreſſion above alluded to. We profeſs ourſelves, therefore, totally unable to diſcover in what way "the veracity of the Angel has been preſerved," as the author expreſsly aſſerts in the triumph of his concluſion it has been, "notwithſtanding," as he admits, "thoſe events, to which he had aſſigned a period of ſix weeks and an half," (the Angel had aſſigned a period of *ſeven* weeks,) "are found to have been comprized within the ſpace of thirty-ſeven years*." We are, we repeat it, altogether unable to acquieſce in this concluſion of our author; and notwithſtanding the variety of curtailing expedients with which he has ſupplied us, we find ourſelves entirely at a loſs to comprehend that, which is the unavoidable

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ſuos maturiorem dierum iſtorum finem ſperare juſſit. *Atque hoc pacto Angelo fatidico ſalva erit fides, etiamſi ea, quibus præſtitutæ erant ſex hebdomadæ cum dimidiâ, intra annos à morte Chriſti* 37 *vel* 38 *concluſa reperiantur!!!*"

* See the author's own words, as cited in the laſt note.

unavoidable reſult of his entire reaſoning; namely, that an interval of ſixty-nine weeks, or, as he repreſents it, of ſixty-eight and an half (which, reckoning even by the year of 360 days, cannot amount to leſs than 473 years), can be compreſſed within a period of 455 years, reaching from the 20th of Artaxerxes Mnemon, to the 70th from the vulgar era, or the deſtruction of Jeruſalem.

With reſpect to the *one week* in which the Angel prophetically places the final ceſſation of ſacrifice, Mr. Moore has departed moſt widely indeed from all the commentators. His concurrence with the generality of them, in the ſubdiviſion of the ſeventy weeks, into ſixty-two weeks, ſeven weeks, and one week, had naturally led us to expect, that the *one week* ſo emphatically noted in the prophecy, muſt be that which, in *addition* to the ſixty-two weeks and ſeven weeks, was to complete the aggregate of the ſeventy. To our ſurprize, however, we diſcovered, that the nature of the author's hypotheſis compels him to aſſign the place of the ſingle week, to the laſt of the *ſeven*; ſo that it becomes, not the 70th, but the 69th week, of the aggregate number: and thus, the reaſon which has ſo generally induced the ſuppoſition of the three-fold diviſion of the ſeventy weeks,—namely, the prophetic allotment of the three periods, of ſixty-two weeks, ſeven weeks, and one week, is entirely loſt, and yet the diviſion retained *. The prophetic characteriſtics of the *one week* unavoidably determine it, however, in the author's opinion, to the place of the ſixty-ninth; inaſmuch as, in this week, he conceives the Meſſiah to have "fulfilled his promiſe †;" by "ſhortening the time," and thereby rendering the deſolation of the Jews leſs tremendous than otherwiſe it would have been. Part of this week having elapſed at the time of the capture of the city by Titus, the remainder, with the ſucceeding week of the ſeventy, amounting to *above thirteen years*, he conſiders as extending to the third of Domitian, at which time he has thought

* "— Hebdomadas ſeptuaginta à viceſimo Artaxerxis initium cepiſſe; his *tripartitis*, ſub idem fore tempus terminatas eſſe priores *ſexaginta-duas* et decimum-quartum Tiberii; inde *ſex* alias *cum exiguâ ſeptimæ portione* ad Hieroſolymorum excidium pertinuiſſe; *unâ* denique quæ reliqua erat exeunte, clauſam fuiſſe et obſignatam authenticam apoſtolorum doctrinam." p. 71.

† Thus he thinks proper to tranſlate the words חנביר ברית: in which tranſlation, as well as in the application he makes of it, the author undoubtedly poſſeſſes the merit (or whatever other denomination may be more ſuitable) of originality; being without all precedent or authority for either.

thought fit to fix the *ſealing up* of the oracles of the New Teſtament by St. John; with which event he makes the final completion of the prophecy to conclude *.

After what has been ſaid, it can hardly be neceſſary to obſerve, that our author has not been very ſucceſsful in the adjuſtment of the chronological characters of this celebrated prophecy. That, on the contrary, he has in this reſpect been miſerably deficient in every part,—his reckoning beginning from a wrong epoch, proceeding through intervals to which it does not correſpond, and ending at a date which is arbitrarily aſſumed,—we hold ourſelves bound by our regard to truth and juſtice thus explicitly to pronounce. Chronological exactneſs, indeed, is not what the author contends for: the impoſſibility of attaining it, he dwells on with much emphaſis, in pp. 21, 22 †. What he has there ſaid, ſufficiently evinces the little value he is diſpoſed to attach to the beſt lights which hiſtory can at this day afford, reſpecting the times to which the aſpect of the prophecy is directed. We are ready to admit, that *demonſtrative certainty* is not to be had upon theſe ſubjects; and that, over ſome of the dates to which our author alludes, much darkneſs undoubtedly hangs; yet, may we not fairly reply to his obſervations on this head, that the events, whoſe dates his hypotheſis requires to be aſcertained, *may not* be,—as, indeed, we are in our own minds decidedly convinced they *are not*,—thoſe to which the prophecy relates; and that, conſequently, the obſcurity, of which he complains, *may* have been of his own creation, rather than the natural accompaniment of the chronological characters of the prediction? But at all events, this we *muſt* reply; that if any weight is to be given to the prophecy, it can only be by evincing its agreement with hiſtoric dates. It is a prophecy of times and dates; he, therefore,

* See p. 80 compared with p. 71, as quoted in note (*) above.

† "Imprimis igitur, cùm ex tantâ vetuſtate inextricabiles penè implicent temporum errores; cùm deſint authentici rerum Perſicarum annales; cùm parùm accuratè digerantur geſta Alexandri Magni, et eorum qui poſt hunc imperio potiti ſunt; *cùm vel de imperatoribus Romanis, quam diu ſinguli regnaverint, non prorſus concinant qui rerum quas ſcripto tradiderunt pœnè αυτοπται fuerant;* cùm non conſtet quo anno ab orbe condito natus ſit, quove mortem ſubierit, Salvator mundi; cùm non liqueat quot ſive menſibus ſive annis poſt præcurſoris ſui Ανα̃δειξιν Chriſtus ipſe in publicum prodierit, quantumve temporis evangelio prædicando impenderit; cùm denique non minùs incertum ſit quando ultimus ſacrorum codicum liber à divo Joanne in lucem editus ſit; ſatis erit, opinor, ſi quæ ab Angelo prænunciata ſunt *circiter* tempus ſingulis præfinitum eveniſſe æquâ liceat aſſequi conjecturâ."

fore, who denies the poſſibility of aſcertaining theſe, eſtabliſhes at leaſt this one point, that he is not the perſon who ought to undertake its ſolution.

While the author has, at the ſame time, diſclaimed the accuracy of chronological reſearch, (pp. 5. 21. 22. 71. 80.,) and, as we have ſeen, fully proved that he ought to do ſo: yet he puts in his claim, with no ſmall degree of confidence, for the praiſe of exact criticiſm in his inveſtigation of the original text. That he has examined the ſeveral clauſes of the prophecy with minute attention, and that he has ſuffered no undue deference for received opinions to check the freedom of his inquiry, we are fully prepared to concede. But it may reaſonably be queſtioned, whether a prejudice againſt prejudice,—that evil which has ſo deeply infected the criticiſm and philoſophy of theſe latter days,—may not have led the author to value too little thoſe authorities which were entitled to his reſpect. We allude particularly to that alteration in the rendering of the 25th verſe, which forms the diſtinguiſhing feature of the propoſed interpretation. And the authorities, which, we think, he has too much ſlighted, are no leſs than thoſe of the original, and of all the copies of the antient verſions, which have come down to the preſent time. We cannot ſurely be conſidered as expreſſing ourſelves with too much ſtrength, when we refer the reader to the tranſlation given of the concluding clauſe of the above-mentioned verſe. The words which, in our vulgar tranſlation, have been rendered, "The ſtreet ſhall be BUILT again, and the wall, even IN TROUBLOUS TIMES," we here find preſented to us in this form; "The ſtreet ſhall be DESOLATED again, and the wall, and THE TOWER SUBSIDIARY TO OPPRESSION:" "Tum denuò DESOLABITUR platea, muruſque, et TURRIS TYRANNIDI MINISTRANS." (p. 19.) In this ſhort clauſe, we have a new acceptation of three Hebrew words, unauthorized not only by every one of the verſions both antient and modern, but by the uſe of the words themſelves in their univerſal application, as well throughout the Hebrew Scriptures, as through all the kindred languages. In ſhort, no authority much better than an *αυτος εφα*, has been advanced, for the prodigious change that has been here made, in the received interpretation of the words, ובצוק העתים ונבתנה. It is aſſerted, indeed, that in two places of Iſaiah, בתה implies *deſolation*. Admitted:—there, and there only, throughout the Hebrew Bible, has the word been uſed: and, even in one of theſe inſtances, Jerome has rendered the word, *valley*. But does it thence follow, that it muſt be derived from a verb בנת, ſignifying to *deſtroy*? a word, of which neither the Hebrew of the Old Teſtament, nor any of the

the kindred dialects, ſupplies any example. And ſhall this factitious root be arbitrarily aſſumed, in order to force a new and unheard-of meaning upon the word, which, in a preceding clauſe of the very ſame verſe, and connected with the ſame accompanying verb, סוב, has been employed (and with the approbation of the author himſelf) in the ſenſe of *building up*; the ſenſe which it bears in every other part of Scripture? And ſhall this be done, not only in defiance of theſe conſiderations, but in direct oppoſition to the verſion of the LXX, to that of Theodotion, and to every other antient tranſlation of this Prophet? If the interpreter of the Hebrew Scripture be permitted to uſe ſuch liberties as theſe, he may eaſily convert the inſpired word of God, into a vehicle for the abſurdeſt fancies of man. It is urged, indeed, that two of Kennicot's MSS. read the word without the נ, ונבתה. Theſe two, however, out of the vaſt number which Kennicot had conſulted, joined to the ſtill greater number collated by De Roſſi, yield but a ſlender ſupport againſt the overpowering weight of teſtimony, ariſing from the antient verſions; *not one* of which, nor *any ſingle copy of one of them*, that has yet been diſcovered, gives the ſmalleſt countenance to ſo extravagant a tranſlation.

As to the remaining words, בצוק העתים, which Mr. Moore has thought fit to render A TOWER OF OPPRESSION, we cannot ſpeak of his treatment of them in different terms. We by no means wiſh to be conſidered as deciding in favour of the preſent received acceptation of theſe words: we are alſo perfectly aware, that there has been conſiderable variety, in the meaning aſcribed to them, by tranſlators and commentators, both antient and modern*: but we are, at the ſame time, decidedly of opinion, that they would all, with one voice, exclaim with us againſt the violence offered to the uſage and principles of the language, by the ſenſe thus unwarrantably forced upon the words by this writer. In truth, Mr. M. might

* The *Vulgate* renders the words, "In anguſtiâ temporum." *Theodotion*, και εκκεινωθησονται οι καιροι: or, as in one MS., εκκαινισθησονται: and Labatier obſerves, it ſhould be written εγκαινωθησονται, from which the *old Latin* has it, "Et innovabuntur tempora." The *Seventy* again, as given in the *Chigian MS.*, render by, κατα συντελειαν καιρων: and the *Syriac*, copying from this, gives the ſame; while *James of Ediſſa* omits the words altogether in his verſion. Modern tranſlators again interpret the words in different ways, ſome reading, "in a ſtreight of times;" others, "in the ſhorter of the times;" and others again, with our common verſion, "even in troublous times." But to none before the preſent tranſlator, did it ever occur to uſe the phraſe, A TOWER OF OPPRESSION.

as well invent a new language altogether, as impoſe on the ſacred text ſuch unauthorized and fanciful ſignifications.

Similar freedoms have been uſed with other parts of the prophecy, on which our limits will not permit us to dilate. But there are ſome miſtakes, into which Mr. M. has fallen, reſpecting the reading of the LXX, to which we wiſh to direct his attention, in order to guard him againſt the like lapſes in future. In p. 66, he obſerves, that וקצו is expreſſed by the Seventy as a *verb*, και ενκοπησονται. But this is the rendering of the Greek verſion of *Theodotion*, not at all of the *Seventy*, who, on the contrary, render the word expreſsly as a *noun*, accompanied with a ו, both as prefix and ſuffix, και η συντελια αυτα. An error of the ſame nature occurs in p. 41; where he ſays, that the *LXX* read לחתם, *ad ſignanda*; not להתם, *ad perficienda*; the latter of which readings he prefers. Now the fact is directly the contrary: the *LXX* rendering by συντελεσθηναι, *ut perficiantur*; while *Theodotion's* verſion uſes the word σφραγισαι, *ad ſignandum*. But the truth is, that theſe, with ſeveral other inſtances, clearly prove, that our author has fallen into the unpardonable error, of confounding the Greek verſion of *Theodotion* with that of the *Seventy*; which latter has been given to the public, in a volume edited at Rome by the Society *De propagandâ fide*, ſo lately as the year 1772; and again, through the Syriac verſion of the tetraplar of Daniel, rendered into Latin by Bugatus, who publiſhed his tranſlation at Milan, in the year 1788. This is an error of no ſmall conſequence: and that Mr. M. ſhould have fallen into it, appears the more ſurpriſing from this; that the very verſion of the LXX, ſo lately diſcovered, has ſupplied ſome numerical variations of conſiderable moment, which have laid the grounds of ſeveral new attempts towards a ſolution of this prophecy, none of which our author ſeems in any degree to have noticed. The animadverſions of ſuch eminent biblical ſcholars, as the late Profeſſors, Michaelis *, Dathe, and Blayney, ought not to have been unknown to, or neglected by, the commentator, who was, at this day, to engage in the interpretation of this moſt diſtinguiſhed of the prophecies of the Old Teſtament. In truth, Mr. M. ſeems to have been by no means aware of the ſeveral lights, which might have conducted him to a juſt ſenſe of the prophecy; and which, from certain information, we have reaſon to believe, has led to a moſt important and ſatisfactory view of the production, ſhortly to be laid before the public.

* Not only in his *Three Letters to Sir John Pringle*, but in his ſeveral obſervations on this prophecy in the *Bibliotheque Orientaliſche*.

To

To ſpeak, in one word, of the value of the work before us; we muſt ſay, that although its author evidently poſſeſſes learning and ingenuity, and is maſter of a good and correct latinity, yet we cannot but conſider him deficient, in ſome of the principal qualifications, requiſite for the taſk he has undertaken: remembering perfectly well the avowal made at the outſet of theſe remarks, of the ſatisfaction we feel at every ſummons of our received tranſlation, "before the tribunal of ſound and ſober criticiſm;" we are yet obliged to confeſs that, upon the whole, we rather lament than rejoice, that the preſent tract has been brought before the public eye; inaſmuch as every weak or ill directed effort to ſtrengthen the argument from prophecy, can only tend to impair, or diſfigure, one of the firmeſt and nobleſt pillars of the Chriſtian fabric. On this account, we have thought it neceſſary to give to this publication a larger portion of our attention, than its magnitude, and much larger indeed than its merit, could entitle it to: becauſe we have felt it our duty, to guard, to the utmoſt of our power, againſt the miſchiefs, which might ariſe from an erroneous interpretation of the moſt momentous of the prophecies of the Meſſiah; recommended by an impoſing ſhow of learning, and induſtry, in the author: and uſhered into the world, under the reſpectable ſanction of the London Clergy.

This publication abounds with leſſer miſtakes, which we conclude to be thoſe of the preſs. Some of them occaſion trouble to the reader, as conſiſting in wrong letters of reference to the body of notes; as, for example, in pp. 19. 23, where U is written for X, X for Y, and Y for Z. In p. 63, the word πτερυμιον is written for πτερυγιον, and this, where the exact reading of the word is the very point in queſtion. Is it poſſible that this can be the word, which the author ſays he was ignorant was to be found in the Greek verſion, until it was communicated to him by Dr. Holmes?—This is the very word, that is found in the common copies of the Greek, that are in every one's hands.

Art. CCVI. *The Satires of Decimus Junius Juvenalis. Tranſlated into Engliſh Verſe, by the Rev. William Heath Marſh, A. M.* 8vo. pp. 238. price 7 *s.* Weſtley; London. 1804.

WE well remember, that when we had examined Mr. Gifford's tranſlation of Juvenal with the ſtrict attention requiſite to enable us to give an account of it in the firſt number of our Journal, we entertained ſo high a ſenſe of the ability with which that gentleman had executed his arduous undertaking, as to be perſuaded that many years would elapſe before

before we ſhould have occaſion to announce a new verſion of the works of the Volſcian ſatiriſt. But our opinion is proved to have been fallacious. In the ſhort ſpace of leſs than two years after the publication of Mr. Gifford's elaborate work, appears the volume at preſent under our conſideration; the author of which, however, diſclaims the idea of attempting to injure the reputation of his contemporary tranſlator, "whoſe verſion," he anxiouſly aſſures us, "he had never ſeen till his own was entirely completed."

We are of opinion, that on this ſubject Mr. M. is unneceſſarily ſolicitous. The rivalſhip of ſcholars, when regulated by the principles of honour, and by the laws of politeneſs, is laudable in itſelf, and beneficial to the intereſts of literature. However numerous and diſguſting may be the inſtances of the unwarrantable conduct which has originated in the mutual jealouſies of men of letters, it is ſufficiently evident, that of any impeachment of this nature Mr. M. muſt ſtand acquitted. For could any one have ſuppoſed, that, on the appearance of Mr. Gifford's verſion, he was inſtigated by envy, or any other ſiniſter motive, to endeavour to depreciate its merits by producing a rival tranſlation, we preſume that none could be perſuaded that his malice could be ſo induſtrious as to complete and publiſh that tranſlation in leſs than two years. The fact, no doubt, is, that Mr. M. had finiſhed his verſion before Mr. G.'s was ſubmitted to the public inſpection; and when he found himſelf anticipated, it became to him a ſubject of ſerious conſideration, whether his precurſor's ſucceſs was ſo deciſive, and his ſuperiority over himſelf ſo manifeſt, as to forbid him to entertain the pleaſing hope of appearing in the ſame field with credit. After duly deliberating upon this delicate queſtion, Mr. M. has been induced to "hazard the preſent publication."—In thus venturing to try his ſtrength with a giant in literature, he certainly evinces a conſiderable degree of ſpirit; and though critical impartiality muſt decree the palm to his antagoniſt, we are of opinion that his merits entitle him to no mean reward. Like the Trojan chief, we are ready to beſtow

"Enſem atque inſignem galeam ſolatia victo."

The only legitimate mode of eſtimating the value of a tranſlation, is carefully to compare it with the original. As it is obviouſly inexpedient for us to detail the particulars of this proceſs, as applied to the whole of Mr. M.'s verſion, we ſhall ſelect for critical examination the third ſatire. In making this choice, we are influenced, not only by our opinion that it affords a fair ſpecimen of Mr. M.'s talents as a tranſlator, but alſo by the recollection that in conſequence of Dr. Johnſon's admirable imitation,

imitation, it is more familiar to Engliſh ſcholars than moſt of Juvenal's other compoſitions.

In our critique on Mr. Gifford's verſion, we obſerved, that it is the firſt duty of a tranſlator to give a correct tranſcript of the ſenſe of the original. Againſt this fundamental rule, Mr. M. has erred, in the exordium of the ſatire which we propoſe to examine.

Speaking of Cumæ, Juvenal ſays;

"Janua Bajarum eſt, et gratum littus amœni
Seceſſus."

which Mr. M. renders,

"Next Baiæ ſpreads its ſalutary ſhore,
Where partial Nature laviſhes her ſtore
Of choiceſt bleſſings."

It is obvious to remark, that Mr. M. has transferred to Baiæ the commendation which Juvenal, applauding the judgment of his friend in the choice of a retreat, beſtowed upon Cumæ. Mr. Gifford has, in fewer words, given a correct idea of the meaning of the original:

"Full on the road to Baiæ, Cumæ lies,
And many a ſweet retreat her ſhore ſupplies."

(V. 49.)—"Quis nunc diligitur, niſi conſcius, et cui fervens
Æſtuat occultis animus, ſemperque tacendis?
Nil tibi ſe debere putat, nil conferet unquam
Participem qui te ſecreti fecit honeſti."

This paſſage, we apprehend, is not only inadequately, but erroneouſly, tranſlated by Mr. M. in the following lines:

"For who at Rome are honour'd and careſs'd,
But ſuch as ſtifle conſcience in their breaſt;
High brib'd by wretches who detection fear:
For honeſt ſecrets few will deign to hear."

The "*ſtifling of conſcience*" does not exhibit the true ſenſe of *conſcius (privy to ſecrets)*; nor of the expanſion of that idea in "*Æſtuat occultis animus.*" And, in the latter couplet, Juvenal does not allude to the indifference with which "honeſt ſecrets" are heard, but to the temper of mind of the people who impart them: in this inſtance we muſt prefer the verſion of Mr. Gifford, as being more faithful than that of Mr. Marſh;

"For who is lov'd in theſe degenerate times,
But he whoſe conſcious boſom ſwells with crimes;
With monſtrous crimes he never muſt impart,
Though the dire ſecret burſt his lab'ring heart?
They owe, they pay thee nothing, who prepare
To truſt an honeſt ſecret to thy care."

(V. 54.)

(V. 54.)————" Tanti tibi non ſit opaci
Omnis arena Tagi, quodque in mare volvitur aurum,
Ut ſomno careas ponendaque præmia ſumas
Triſtis, et à magno ſemper timearis amico."

The dire neceſſity of hunting after a rhyme has cauſed Mr. M. totally to pervert the meaning of the concluding point of the above energetic and awful lines:

" Yet let not all that Tagus can unfold,
Who ſeeks the ocean with his ſands of gold,
Rob thee of reſt, through envy of the knave
Who lives a great man's penſioner and ſlave."

Juvenal does not warn his friend againſt the indulgence of envy, but againſt the participation of wicked ſecrets; and he does not diſſuade him from becoming *" a great man's penſioner and ſlave,"* but a great man's penſioner and maſter.

Mr. Gifford, in his verſion of this paſſage, has happily ſucceeded in transfuſing the ideas of Juvenal into Engliſh poetry:

" But let not all that Tagus' waves contain,
Nor all the gold they pour into the main,
Be deem'd a bribe ſufficient to requite
Thy loſs of peace by day, of ſleep by night.
O, take not, take not what thy ſoul rejects,
Nor ſell the faith which he who buys ſuſpects."

(V. 198.)———" Jam poſcit aquam, jam frivola transfert
Ucalegon, tabulata tibi jam tertia fumant
Tu neſcis."

We are inclined to think that neither Mr. M. nor Mr. G. has fully entered into the ſpirit of this paſſage. The former repreſents Ucalegon as a needy lodger:

" Though poor with eaſe ſecure their trifling all."

By the latter he is conſidered as a neighbour to the perſon whom he wiſhes to appriſe of the dangers incident to thoſe who reſide in Rome:

—— " Though neighbours cry
For water, and in wild confuſion fly
With what they can."

But we ſubſcribe to the interpretation of Lubin, as quoted in the Variorum edition of Juvenal. That acute critic is of opinion that Ucalegon deſignates ſome wealthy citizen, who lives in the lower ſtory of a houſe, the garret of which is occupied by ſome unfortunate child of poverty and diſtreſs. This comment ſuggeſts an aggravation of the miſeries of the needy, which, we believe, Juvenal meant to convey, but which has eſcaped

escaped the notice of all the editors of his Satires, whose notes we have consulted. For we submit it to the decision of classical scholars, whether we are not warranted in the conjecture, that he intends to represent the rich man as so much engaged in removing even the refuse of his furniture, as entirely to forget the unfortunate pauper who sleeps in fatal security in the upper story:

—— "Jam frivola transfert"
Ucalegon; tabulata tibi jam tertia fumant
Tu nescis: nam si gradibus trepidatur ab imis
Ultimus ardebit quem tegula sola tuetur
A pluvia."

Every one who has attempted a poetical version of an ancient classic author, must have experienced how difficult it is to give a complete counterpart of the sense of the original, without running into diffuseness of style. If, therefore, two rival translations were in other respects equal, we should give the preference to that which is comprehended in the fewer number of lines. When his verses are examined by the simple process of enumeration, Mr. Marsh appears to have the advantage over Mr. Gifford: his translation of the third satire, for instance, consists of 410 lines, whilst that of Mr. Gifford is extended to 491. But, after diligent investigation, we are convinced that his comparative conciseness is not the result of superior compactness of diction, but to the inadequacy of his expression of Juvenal's ideas. Of this we shall proceed to quote a few instances:

(V. 2.)—"Laudo tamen vacuis quod sedem figere Cumis
Destinet, atque unum civem donare Sibyllæ."
"Deserted Cumæ well deserves his choice,
And at his presence Sibyl must rejoice."

In this translation the humourous hyperbole, by which the deserted state of Cumæ is so strongly expressed, entirely evaporates. By Mr. G. it is preserved: but the classic scholar will be aware, that, in order to preserve it, he has been forced into an ungraceful amplification:

"I yet applaud his firm resolve, to live
At lonely Cumæ; and the Sibyl give
One citizen at least, one virtuous fugitive."

(V. 5.)—"Ego vel Prochytam præponô Suburræ."
——— "But some barren soil
Would I prefer to all the city's toil."

On this passage we must observe, that the liveliness of the original is lost in the general expression, "*some barren soil;*"—

and that Juvenal does not complain of the toil, but of the buſtle, tumult, and danger which occur in the city. The ideas of the original are certainly more fully and more correctly exhibited by Mr. G.:

> "Though I would make e'en Prochyta my home,
> Bare as it is, ere the throng'd ſtreets of Rome."

(V. 12.)—"Hic ubi nocturnæ Numa conſtituebat amicæ," is very feebly rendered, for the ſake of a rhyme,

> "Where ſacred converſe *Numa oft deſired*."

Mr. G., more correctly, though at greater length,

> "Here Numa erſt his nightly viſits paid,
> And held high converſe with the Egerian maid."

A ſimilar inſtance of the different principles upon which the two verſions are conſtructed, occurs in the next line of Mr. M.'s tranſlation:

> "Though now the grove by peddling Jews is hir'd."

Into which he has endeavoured to compreſs the ideas contained in—

> "Nunc ſacri fontis nemus, et delubra locantur
> Judæis quorum cophinus fœnumque ſupellex."

We think that in omitting to notice in his tranſlation "*ſacri fontis*," and "*delubra*," Mr. M. has ſuppreſſed the ſpirit of Juvenal, which riſes indignant at the avarice and irreligion which prompted his countrymen to let out ſacred places for profane purpoſes. Nor can we forbear regretting the loſs of the picture contained in "*quorum cophinus fœnumque ſupellex*." Dr. Darwin has juſtly obſerved, that "the poet writes principally to the eye":* and when tranſlators bury deſcriptions alive, in abſtract terms, we are apt to call in queſtion the delicacy of their taſte, or the copiouſneſs of their reſources.—Mr. G. has been more happy in his verſion of this paſſage:

> "Now the once hallow'd fountain, grove, and fane,
> Are let to Jews, a wretched wand'ring train,
> Whoſe wealth is but a baſket ſtuff'd with hay."

(V. 38.) ——————— "Cum ſint
Quales ex humili magna ad faſtigia rerum
Extollit, quoties voluit fortuna jocari."

* Botanic Garden. Interlude 1ſt.

This

This passage is translated by Mr. M. in just the same number of lines as the original:

"Since fortune, when dispos'd to play the fool,
Could never find a more appropriate tool."

The latter of these lines, however, conveys no precise idea; and the principal circumstance of the original, "*ex humili magna ad fastigia rerum extollit*," is totally omitted:—not so Mr. G.:

"Since these are they
Whom fortune, 'midst her wild and wanton play
With human state, her toy, in some blind hour,
Lifts from the dregs of earth to wealth and power."

(V. 41.) —— "Mentiri nescio, librum
Si malus est nequeo laudare et poscere—

is rendered by Mr. M.,

—— "I scorn deceit;
And nonsense ever my contempt must meet."

On comparing the two versions of this passage, it appears that whilst Mr. M. sacrifices to conciseness one of the chief duties of a translator, namely, an exhibition of the whole of the meaning of his original, Mr. G., at the hazard of diffuseness, brings it to full view.

In his rage for brevity, Mr. M. has totally omitted v. 187, 188, which allude to certain customs of the ancient Romans, a knowledge of which cannot fail to be interesting to the curious enquirer into the manners of nations. This passage Mr. G. has deemed it worth while, not only to translate, but also to illustrate by a note.

We look in vain into Mr. M.'s version for the humour which enlivens the termination of Juvenal's description of the violence of the drunken bully:—

"He for mercy pleads,
And blesses fortune when his prayer succeeds."

This is a poor counterpart of—

"Pugnis concisus adorat
Ut liceat paucis cum dentibus inde reverti."

Though Mr. G.'s translation does not equal the spirit of the original, it is much superior to Mr. M.'s:—

"And creeping off, that mercy to admire,
Which sets them free with yet a bone entire."

In the scurrilous address of the bravo, however, "Unde venis," &c. Mr. M. has avoided that low vulgarity of diction with which Mr. G. has caricatured his original.

Having thus illuſtrated by inſtances what we regard as the general defects of Mr. M.'s verſion, and the circumſtances in which it is inferior to Mr. Gifford's, we turn with pleaſure to the more grateful taſk of pointing out its excellencies. And we think we may juſtly concede to him the merit of ſimplicity of diction and melody of verſe. We alſo applaud the delicacy with which he has ſuppreſſed or ſoftened down the groſs expreſſions and diſguſting delineations of his original. Many detached inſtances we have marked in our copy of his work, in which he has exemplified that *curioſa felicitas* of expreſſion which is peculiarly requiſite in a tranſlator. Theſe we ſhould be happy to quote: but, remembering that we are reſtricted to certain limits, we prefer laying before our readers a continued paſſage, of ſome length, in which we think Mr. M. has been ſignally ſucceſsful. Several of this deſcription occur in the 10th Satire, from which we ſelect the following:

"How ſmall the urn which Hannibal contains!
And is this all, this all that now remains
Of the great warrior, whoſe undaunted ſoul
Not Afric's utmoſt limits could controul,
Though through her vaſt extent his name was known,
And every nation bowed to him alone?
Spain feels his yoke, huge Pyrennees ariſe
A feeble barrier; tow'ring to the ſkies,
Nature oppoſes e'en her Alps in vain:
Through ſolid rocks he pierces; with diſdain
Smiles upon danger, ſtill purſues his way,
And trembling Italy receives his ſway.
But yet unſatisfied, he cries, "Proceed,
Forward, preſs on, complete the glorious deed!
Nothing is ours, till Rome's proud grandeur falls,
And Punic ſtandards float around her walls."
With ſuch pretenſions, colours are too faint
The Chief on his Getulian beaſt to paint;
This mighty conqu'ror's character to trace,
His haggard looks and eye-disfigur'd face.
What was his end? Illuſive glory, tell
What fate thy vanquiſh'd votary befel?
Chas'd into exile, his proud ſpirit bends;
At foreign courts a ſuppliant he attends;
With humble brow, contempt and inſult takes,
And waits with patience 'till the tyrant wakes.
To cloſe that troubled life which vex'd the world,
No falchions glitter'd, and no darts were hurl'd;
But ſubtle poiſon, in a ring conceal'd,
Aveng'd the carnag'd heaps on Cannæ's field.
Madman! through rugged Alps purſue thy way,
To ſhine chief hero of the children's play."

Mr. M.'s tranſlation is not illuſtrated by notes. For this he modeſtly declares that no apology is requiſite, as "whatever particulars concerning Juvenal and his writings could be either known with certainty, or conjectured with any degree of probability, have been already ſo copiouſly detailed by Mr. Gifford, and in ſuch a pleaſing ſtyle, as to render any further reſearches unneceſſary."

ART. CCVII. *The Hiſtory of Scotland, from the Union of the Crowns on the Acceſſion of James VI. to the Throne of England, to the Union of the Kingdoms in the Reign of Queen Anne. The Second Edition, corrected. With a preliminary Diſſertation on the Participation of Mary, Queen of Scots, in the Murder of Darnley. By Malcolm Laing, Eſq.* 4 Vols. 8vo. pp. 1839. Price 1*l.* 16*s.* Mawman, London. 1804.

THE firſt edition of this work was publiſhed three or four years ago, in two volumes octavo, without the diſſertation on the death of Darnley, which occupies no leſs than two volumes of the preſent work. In the firſt edition there was an eſſay, by Mr. Pinkerton, to explain the nature of the Gowrie conſpiracy, which we obſerve is omitted in the preſent edition. Mr. Laing's hiſtory is meant as a ſequel to Dr. Robertſon's work, who publiſhed a hiſtory of Scotland during the reigns of Mary and James VI., with a review of its previous hiſtory. Mr. Laing's motive for undertaking this work was, that, from the period of the acceſſion to the Union, the moſt prominent events only of Scottiſh hiſtory are recorded by hiſtorians; their cauſes, conſequences, and whole train of ſubordinate incidents, being but imperfectly known; and that the domeſtic tranſactions of Scotland have hitherto remained concealed in manuſcripts, or buried in the obſcure volumes of eccleſiaſtical diſputation. We confeſs we have been diſappointed in our expectations of meeting with a very full and perfect account of theſe parts of Scottiſh hiſtory in the preſent volumes. With the exception of extreme cruelties, ſtated on the authority of Crawford's, Fountainhall's, and other manuſcript memoirs, to have been perpetrated in Scotland in the reigns of Charles II. and James II., we find little that is not to be met with in Rapin's hiſtory.

The account of the reign of James I. is extremely barren of intereſt, and is almoſt excluſively devoted to eccleſiaſtical affairs. We obſerve, that in Scotland the monarch had no *veto* in oppoſition to the deciſions of parliament; "that his prerogative was limited to the power of aſſembling the eſtates

and preſiding in parliament, but that he was obliged at the concluſion of each parliament (ſeſſion?) to ratify, by the indiſpenſable touch of his ſceptre, whatever had been enacted by the three eſtates." The monarch, however, had, in fact, a *veto* before the introduction of any diſcuſſion into parliament; for no bill could be brought in without the previous ſanction of the Lords of Articles, who formed a parliamentary committee, and were choſen in the following manner: The biſhops ſelected, in the firſt inſtance, eight temporal peers; and theſe eight, in their turn, made choice of eight biſhops; the ſixteen conſtituting the Lords of Articles. From the well-known ſubſerviency of biſhops to the Court, we may conclude, that nothing very offenſive to the ruling power was ever ſuffered to be brought into diſcuſſion. Another remarkable circumſtance is, that peers, prelates, and commons, all voted in one chamber.

From the following extract, which breathes a ſpirit of laudable hoſtility to perſecution, we preſume that Mr. Laing was not aware of there having been numerous other inſtances of religious perſecution during the reign of James I.

"To the popiſh lords he was always lenient, though ſolicitous for their converſion; but the merit of toleration, or the praiſe of lenity, was obliterated by the unjuſt and cruel perſecution of Ogilvy, a Jeſuit. His life, as a ſeminary prieſt, was already forfeited; but the exceſſive and diſproportionate ſeverity of the puniſhment prohibited the execution of an inhuman law. With an affected moderation, profeſſing to pardon his religious and to puniſh only his political opinions, James tranſmitted a ſeries of interrogatories, dangerous to a Jeſuit, if anſwered with ſincerity, or ineffectual, if the opinions of his order were concealed. His confeſſion, though replete with bigotry, was ſincere. He acknowledged the ſupremacy, and the right of the pope to excommunicate princes; and reprobated the blaſphemous oath impoſed in England on Roman catholics: but he rejected every interrogatory on the power of the pope to depoſe the king, or to abſolve his ſubjects from their oath of allegiance; and declined the queſtion, as it was ſtill undetermined in the church, whether a monarch thus degraded might be lawfully ſlain. In theſe queſtions the monarch was certainly far leſs intereſted than the diſputant, for the ſame topics had been agitated in his recent controverſy with Cardinal Bellarmine. But the ſilence was not leſs fatal than the confeſſion of the Jeſuit: by a ſingular ſtrain of tyranny, he was convicted of treaſon for declining the authority of the king and council; and executed for his refuſal to anſwer inſidious interrogatories that affected his life. Under the arbitrary reign of a favourite, the poſſeſſions or the intereſt of a wealthy peer may alternately purchaſe his pardon or provoke his fate; but the execution of an innocent and wretched prieſt, muſt be imputed to the vindictive diſpoſition of the ſovereign, which was

to be gratified only by the death of the unhappy victim who diſputed his doctrines." (Vol. iii. p. 65.)

The fact is, that there were ſix-and-twenty catholic prieſts and laymen who were executed during this reign, beſides one hundred and ſeven prieſts who were baniſhed.

As the rebellion of Scotland againſt Charles I. is in a great meaſure to be attributed to the attempt, too obſtinately perſiſted in, to compel the adoption of certain ceremonials in the church ſervice of that country, we ſhall preſent our readers with the following obſervations of Mr. Laing on the Communion Service:

"The real preſence of Chriſt in the Euchariſt is a doctrine which, however loudly diſputed, is maintained, under ſlight or nominal ſhades of diſtinction, by almoſt every denomination of Chriſtians. According to the papiſts, the elements are *tranſubſtantiated* in a manner imperceptible to ſenſe; the bread into the body, the wine into the blood of the Son of God. According to the Lutherans, the bread and wine are *conſubſtantial* with the body and blood of Chriſt, whoſe perſon is myſtically incorporated with the ſubſtance of the euchariſt. The Calviniſts, again, are perſuaded that the *corporeal* parts of the nature of Chriſt are *ſpiritually* conjoined with their ſacramental ſymbols, received by the faithful, and ſwallowed *ſpiritually* through the intervention of faith. The adoration offered by papiſts to the corporeal, is withheld by reformers from the ſpiritual preſence of Chriſt in the euchariſt. In the Engliſh church, however, where the doctrines of Calvin are blended and decorated with the ceremonies of Rome, the geſture of kneeling is retained in the adminiſtration of the ſacrament, as a mark of veneration rather than of worſhip, directed neither to the conſecrated elements, nor to the ſpiritual combination of material ſubſtances. But the Scottiſh reformers were apprehenſive, that the adoration addreſſed at firſt to an inviſible being, would ſoon be transferred to the intermediate object preſented to the votary, and again degenerate into an idolatrous worſhip. Every genuflexion was therefore prohibited, and their communion was regulated by a ſcrupulous imitation of the paſchal ſupper. The apoſtles reclined or ſat with their Maſter at table. The preſbyterians, inſtead of kneeling like penitents to adore the elements, ſeated themſelves as gueſts, to enjoy the hoſpitality of the genial board. The altars which they had demoliſhed were replaced by tables, on which the conſecrated viands were broken and diſtributed by the communicants themſelves, according to the primitive inſtitution of their divine repaſt. Such minute obſervance of the apoſtolical ſupper was dictated by their antipathy to the Romiſh worſhip, and their deſire to recede from whatever was ſuperſtitious; nor was the poſture recommended by James at the adminiſtration of the ſacrament, leſs obnoxious as a departure from eſtabliſhed forms, than as an approach to the idolatrous ſacrifice and adoration of the hoſt." (Vol. iii. p. 72—74.)

Mr. Laing is in an error when he asserts (p. 75, vol. iii.), "that it is a popish doctrine that the host on the bed of death is *essential* to salvation."

In the history of the reign of Charles I., the round-head politics of Mr. Laing appear conspicuous. He is continually dwelling on the misconduct of the king, and scarcely ever notices the provocations he met with from the continual encroachments of the parliament. The causes of his unpopularity in Scotland appear to have been, his attempt to produce a religious conformity between the two nations; the trial of Lord Balmerino on a very vexatious pretext,—that of *leasing-making*; and the introduction of the canons, which went to extend the royal supremacy in matters of religion into a kind of patriarchal authority. In reasoning on the conduct of Charles with respect to Scotland, it is very difficult to assume that severe impartiality so essential to historical discussion. When we consider Charles as the successor of a hundred and eight Scottish monarchs, himself a mild and conscientious prince, not innovating from his own caprices, but labouring to preserve a religious fabric erected in Scotland by his father, and which his own conscience told him ought to be preserved;—when we see him constantly thwarted by the opposition of his Scottish subjects; circumvented by their toils; forced into the field by their repeated rebellions; compelled to an ignominious peace; that peace infringed by the Scotch to his destruction, during his subsequent contest with his English subjects; and finally, when he had sought refuge in the camp of those who were so peculiarly his countrymen, who were bound to him by so many ties;—when we see him, after being compelled to submit to more than six months indignities and insults, actually sold to his bitter enemies, who so soon brought him to the scaffold; we feel such a mixture of pity and indignation as almost unfits us for cold and minute disquisition. The jet of the question seems to lie in this;—Could the Scotch justly demand of Charles the abolition of episcopacy, on pretext of the artifices used by James in its establishment? At all events, we cannot but lament the obstinacy of Charles, which, on this as well as other occasions, let slip the happy moment of making concessions, till they appeared to be extorted instead of granted. The struggles of the king to preserve episcopacy, produced on the part of the people the celebrated Covenant, which was so influential on the subsequent events of this reign, as to merit particular attention.

"The measures which the tables adopted to unite the people, were bold and judicious; the result, perhaps, of the peculiar exigencies to which they were reduced. The late proclamation evinced

evinced the inſincerity of the former equivocal declaration of Charles, and by prohibiting their petitions under the pains of treaſon, might remind them of the unjuſt attainder of Balmerino, and of the perſecution to which they were deſtined themſelves, when their combination ſhould be diſſolved. The officers of ſtate were not leſs aſſiduous to divide the ſupplicants, than the prelates to amuſe them by deluſive promiſes that they would intercede with Charles to withdraw the liturgy and canons from the church, and to new-model the high commiſſion. To diſconcert thoſe various intrigues, and to cement their own union by a ſolemn engagement, they projected the memorable renewal of their national covenant; the origin of which may be traced to the beginning of the reformation, when the lords of the congregation, by their bond or covenant, firſt undertook the protection of the infant church. It was twice renewed in the progreſs, but neglected after the eſtabliſhment of the reformation. During the adminiſtration of Arran, a negative confeſſion of faith, enumerating and renouncing the corruptions of the Romiſh ſee, was framed, to obviate the imputation of popery, and ſubſcribed by the ſovereign, his houſehold, and his ſubjects at large. When revived on the approach of the Spaniſh Armada, it was confirmed by a bond for the preſervation of religion, for the protection of the royal perſon, and for the general defence. The name was adopted from the frequent covenants of Iſrael with God; and the nature of the obligation was derived from the bonds of mutual defence and maintenance peculiar to the nation; but the idea itſelf is familiar in every divided ſtate, wherever aſſociations are formed for the ſupport of a common cauſe. The covenant was remembered and revered by the people, as an obligation to which their anceſtors had repeatedly ſworn, inſtituted during the purity, and renewed in the troubles, or on the triumphs of the preſbyterian faith.

"An engagement once popular, and ſtill venerated, in which the whole nation might again concur, was announced with precaution, and adapted with ſuitable deliberation to the times. The ſupplicants were invited, or exhorted, to repair from the country to a ſolemn meeting proclaimed by the tables. A preparatory faſt was appointed, and the preachers, in ſecret concert with the tables, recommended an immediate recourſe to the national covenant. This memorable deed, of which it would be improper to forget the authors, was prepared by Alexander Henderſon, the leader of the clergy, and Archibald Johnſton, afterwards of Wariſton, an advocate, in whom the ſupplicants chiefly confided. It was reviſed by Balmerino, London, and Rothes. The negative confeſſion of faith was preſerved entire. It contained a general profeſſion of the reformed faith, and a minute abjuration of the rites, doctrines, and the whole diſcipline of the Romiſh church; its baſtard ſacraments, its diabolical maſs, and the neceſſity of the euchariſt to ſalvation; its invocation or worſhip of angels and ſaints; the dedication of churches, days, and altars; its conſecrated water and prayers for the dead; the croſs, auricular confeſſion, and blaſphemous litany; its temporal monarchy, wicked hierarchy, and impious prieſthood.

A variety

A variety of ſtatutes were next enumerated, to vindicate the renewal of this intolerant confeſſion. A bond of union was ſubjoined, containing a declaration that the liturgy and canons, as if expreſsly prohibited, were virtually renounced in the confeſſion of faith; and concluding with an obligation to reſiſt thoſe innovations, to defend each other, and to ſupport the ſovereign in the preſervation of religion, liberty, and law. In this bond the only difficulty occurred: if the canons and liturgy were virtually prohibited, the articles of Perth and the hierarchy were equally condemned by the confeſſion of faith; but ſome of the clergy were reſtrained by an arbitrary oath of conformity, which the prelates had exacted; others, to whom the corruptions of the church were offenſive, had been reconciled, by the lapſe of thirty years to its epiſcopal form; and, among the nobility themſelves, there were ſome who had imbibed the doctrine of paſſive obedience during the late reign. Their ſcruples were obviated by conceſſions of caſuiſtical diſtinctions. The uſe and practice of former innovations, and the approbation of corruptions already eſtabliſhed, were forborne, not abjured, till examined and determined by a free aſſembly: the defence of religion was qualified by the conditional ſupport of the ſovereign; and in this comprehenſive form the covenant received the approbation of the tables.

"When the ſuppliants had aſſembled in the Grey Friar's church, the covenant was renewed with ſolemn exhortation and prayer. It was ſubſcribed and ſworn, with uplifted hands, by the nobility, the gentry, the clergy, and burgeſſes; by thouſands of all denominations, of either ſex, and of every age. Copies were immediately tranſmitted, and commiſſioners diſpatched to the different counties in the Weſt and North; and in a few days the covenant reſounded like an alarm through Scotland. The people were rouſed and agitated by a zeal unfelt ſince the firſt reformation. All ranks were attracted to ſubſcribe; and in every pariſh, the covenant was embraced on Sunday with ſhouts of the moſt enthuſiaſtic joy, or with tears and prayers of contrition for their paſt defection. The fierce clans of the North ſuſpended their feuds, and within two months almoſt all Scotland ſubmitted to the covenant. Aberdeen alone was withheld from ſubſcribing, by the influence of the Univerſity, and the power of Huntley. Great was the joy, inexpreſſible the comfort diffuſed on the imagination, or the heart, by this ſecond reformation, which was aſcribed, in its origin and ſucceſs, to the divine preſence; and compared, in its progreſs, to Eliſha's cloud, from the breadth of an hand overſpreading the firmament; and which was certainly productive of a change, if not a real reformation of manners;—of a more auſtere devotion, an abſtemious ſimplicity in apparel and diet, and a gloomy circumſpection in ſocial life." (Vol. iii. p. 136.)

The following obſervation on the rapid growth of the ſpirit of oppoſition among the people of Scotland we deem a very judicious one:

"The

" The moſt moderate men, though in their youth impreſſed with the doctrines of paſſive obedience, were reconciled, by the apparent neceſſity, to the right of reſiſtance. They diſtinguiſhed between a king whoſe power was confined to Scotland, who muſt have yielded to the demands of the nation, or the advice of parliament, and a monarch whoſe oppoſition ſprang from a foreign ſupport, and againſt whom, as his approach was, in effect, an invaſion from a foreign power, reſiſtance was properly a national defence. The moſt experienced officers, trained to arms by Guſtavus, and employed by Banier, were recalled by Leſly to the defence of their country. Additional ſupplies of ammunition, arms, and artillery, were provided. A committee for military affairs was eſtabliſhed at Edinburgh. Subordinate committees, and commanders who had ſerved abroad, were diſtributed through each county, and the people were trained in rotation to the uſe of arms. Two thouſand foot were embodied under Monro, as a ſeminary for ſoldiers, to overawe the borders; and nine hundred men were raiſed by Argyle, to oppoſe the Macdonalds of the iſles, and the arrival of Antrim, their chief, from Ireland." (Vol. iii. p. 158.)

The following remark applies pretty forcibly to the actual ſituation of internal politics in England:

" Yet the queſtion which thus rekindled a civil war in both kingdoms, was the reſult naturally to be expected from two co-ordinate parts of the conſtitution;—an independent parliament, and a monarch obſtinately tenacious of power. His inflexible reſolution not to nominate, or rather never to receive, a popular adminiſtration recommended by the commons, excited, and may ſtill juſtify, the oppoſition of parliament. A ſucceſsful oppoſition can only be exerted by ſuſpending the operations of government, or by diveſting the crown of a dangerous or diſputed prerogative: but the firſt expedient had been tried in vain. Neither the refuſal of ſupplies, nor the unavoidable interruption of public buſineſs; neither the urgent ſituation of Ireland; not the poverty to which Charles was reduced, nor the diſtreſs and danger with which he was ſurrounded, could ſurmount his invincible repugnance to gratify the commons, and to introduce the popular leaders into office. When a change of adminiſtration and of meaſures, the cheap and common remedy for public diſcontent, was thus perverſely refuſed, no alternative remained but to diveſt the ſovereign of the laſt prerogative upon which he relied. There was then no ſtanding army to be withdrawn from under his command, and diſſolved by the refuſal of a mutiny bill. But his military authority might be ſuſpended, and the militia might be lodged in ſecure hands. In theſe tranſactions we diſcover the ſpirit of later times. We diſcern the ſame conſtitutional ſpirit which has been repeatedly exerted to impoſe a new adminiſtration on a reluctant ſovereign; or if the refuſal of ſupplies, and a total interruption of government, ſhould prove ineffectual, to abridge the ſecret influence or prerogative of the crown.

The

The progreſs of parties at different periods is often ſimilar, and the origin of the civil wars admit of a ſimple and obvious explanation. It illuſtrates an important political truth, that the balance aſcribed to the Engliſh conſtitution is often ideal; and that the executive and legiſlative branches, which are regarded as co-ordinate and equal powers, cannot long remain independent or divided. The people may chooſe between a legiſlature created by the influence, and devoted ſecretly to the will of the crown, and a repreſentative body emanating from themſelves, and creating the miniſtry in which the executive authority reſides; but if neither of theſe powers were ſubordinate, nor diſpoſed to ſubmit to the influence of the other, the ideal balance of the conſtitution might be preſerved in theory, but the ſtate would be undone." (Vol. iii. p. 225.)

The conteſt between Charles and the parliament was ſo equal, their ſucceſſes and defeats had been ſo nearly balanced, and their actual reſources were ſo much the ſame, that it may fairly be preſumed that the Scotch interference turned the ſcale in favour of the latter, and proved the deſtruction of the monarch. Whatever may be the opinion of the juſtice of the parliament's conduct, we think there can be no doubt as to the criminality and baſeneſs of the Scotch and their General Leſlie. Their conduct was in direct oppoſition to a treaty which they had recently extorted from their ſovereign, but which his bittereſt enemies never accuſed him of infringing, however injurious to his intereſts; and Leſlie, when he was created Earl of Leven, made a ſolemn promiſe never more to bear arms againſt the king. In Mr. Laing's account of the effects of the Scotch interference, we do not meet with that minuteneſs and intereſt which we expected in a hiſtory excluſively of Scotland: even Montroſe's gallant exploits are hurried over. His account of the riſe and progreſs of the ſect of Independents contains, however, ample information.

Our author's obſervations on the termination of the conteſt between Charles and the Parliament are not a little curious: "Thus, at the diſtance of four years from the time when his ſtandard was erected at Nottingham, the firſt civil war was extinguiſhed in England;—a memorable war, *which is diſtinguiſhed above all others by a mild and generous humanity, exempt from the vindictive fury of civil diſſentions.*" We ſhall paſs over rapidly the final act of this tragedy. In conſequence of the fatal battle of Naſeby, Charles was compelled to ſeek refuge in the Scottiſh camp; where, although he deſpaired of allegiance, he had every reaſon to expect at leaſt a ſecure aſylum. But the Scots, after keeping him captive, and treating him with indignity, baſely betrayed him; and, like Judas, ſold their maſter to his enemies. Mr. Laing labours in vain

to

to remove this foul ſpot from the character of his countrymen, by attempting to prove that the Engliſh parliament had agreed to pay the Scotch claims before the treaty for delivering up the king's perſon: in reply to which we will briefly recapitulate hiſtorical facts; and prove, firſt, that Charles did not venture his perſon into their power without a promiſe of ſecurity; and, ſecondly, that the Scotch arrears, and the diſpoſal of his perſon, were treated of by the commiſſioners of the two nations at the ſame time. It appears from Charles's letter to the Marquis of Ormond (Ruſhworth, vi. p. 268), that before he truſted himſelf with the Scotch army, he had received "very good ſecurity, that he, and all who adhered to him, ſhould be ſafe in their perſons, honours, and conſciences, in the Scotch army." He came to the Scotch army May 5th, 1646: on Auguſt 12th, the Scotch commiſſioners preſented a memorial to the Lords, offering to ſend their army into Scotland, *upon reaſonable ſatisfaction for their pains, hazards, charges, and ſufferings*; and that, ſince his majeſty had not agreed to the propoſitions preſented to him, *it was neceſſary to conſult with them what was to be done*, AS WELL CONCERNING THE KING'S PERSON, *as the peace and ſafety of the two kingdoms*. This produced higgling between the two parties; the Scots firſt demanding two millions, then lowering their demand to five hundred thouſand pounds, and agreeing finally to take four hundred thouſand. We acknowledge that there is no treaty,—no paper in exiſtence, to prove that the delivery of the king's perſon was the condition on which the Engliſh parliament agreed to pay this money; but we know that the original hint about the king's perſon was given in Auguſt by the Scotch, when they firſt claimed their arrears; that the delivery of his perſon took place at the ſame time with the departure of the Scotch army, and the payment of their arrears; and it is incredible that the Engliſh parliament ſhould agree to pay ſo large a ſum to a people of whom they began to entertain no ſmall jealouſy, without ſome important, ſome equivalent conceſſion, being made to them. The non-exiſtence of written documents, on which Rapin dwells ſo much, proves nothing: the Scottiſh commiſſioners would hardly commit ſo diſgraceful a treaty to paper, when it was eaſy to ſettle it by a verbal agreement.

Mr. Laing calls Cornet Joyce's ſeizure of the King "a gentle violence," and inſinuates that Charles was privy to the deſign. What motive there can be for ſuch an improbable ſuppoſition, except it be to throw a ſtigma on the King's ſincerity, who, on the event taking place, ſent a note to the two Houſes,

Houſes, acquainting them that he was carried away againſt his will, we are at a loſs to imagine. Joyce's gentle violence conſiſted in burſting into the King's bed-chamber, holding a piſtol in his hand, and, when required to ſhow his commiſſion, pointing to his ſoldiers:—a commiſſion, as Charles obſerved, written in very legible characters!

Our author accuſes Mr. Hume of ſacrificing truth to dramatic effect, in aſſerting that the King's ſlumbers were diſturbed each night by the noiſe made by the workmen in erecting the ſcaffold on which he was to ſuffer. The King was lodged at St. James's, and not at Whitehall, as appears from Herbert's Memoirs, who ſlept in his chamber from the beginning of his trial, to the laſt hour of his life; and what proves that Hume's error was a wilful one is, that it appears, from a copy of Herbert's Memoirs in the Advocate's Library, that the very paſſage which mentions that the King was removed two hours after his trial from Whitehall to St. James's, is marked with Hume's pencil. In Mr. Laing's account of the execution, there is a ſlight inaccuracy: he firſt ſtates that the two executioners were diſguiſed in vizors, and further on adds, "His head was ſevered from his body at a ſingle ſtroke, by *the man in the maſk*. The *other* executioner expoſed the bleeding head to public view;" &c.

In ſpeaking of an inſurrection of the Covenanters in Scotland, Mr. Laing informs us, "this expedition was termed the *Whigamous* inroad, from a word employed by theſe weſtern peaſants in driving horſes, and the name transferred in the ſucceeding reign to the opponents of the Court, is ſtill preſerved and cheriſhed by the *Whigs* as the genuine deſcendants of the covenanting Scots." We conceive the modern Whigs will not be much gratified in being traced to ſuch a ſource.

We cannot refrain from laying before our readers the intereſting account of Montroſe's execution.

"The clergy employed to perſecute the repoſe of his laſt moments, ſought, by the terrors of his ſentence, to extort contrition; but his behaviour, firm and dignified to the end, repelled their inſulting advances with ſcorn and diſdain. He was prouder, he replied, to have his head affixed to the priſon walls, than his picture placed in the King's bed-chamber; 'and, far from being troubled that my limbs are to be ſent to your principal towns, I wiſh that I had fleſh enough to be diſperſed through Chriſtendom, to atteſt my dying attachment to my King.' To reduce this ſentiment into verſe, was the calm employment of his mind that night. He appeared next day on the ſcaffold, in a rich habit, with the ſame ſerene countenance; and addreſſed the people, rather to vindicate his dying unabſolved by the church, than to juſtify an invaſion of the kingdom

dom during a treaty with the eſtates. The inſults of his enemies were not yet exhauſted. The hiſtory of his exploits was attached to his neck by the public executioner; but he ſmiled at their inventive malice, declared that he wore it with more pride than he had done the garter; and when his devotions were finiſhed, he demanded if any more indignities remained to be practiſed, and ſubmitted calmly to an unmerited fate.

"Thus periſhed, at the age of thirty-eight, the gallant Marquis of Montroſe, with the reputation of one of the firſt Commanders whom the times had produced. He excelled in military ſtratagems; but his talents were rather thoſe of an active partiſan, than of a great Commander; and were better fitted to excite and manage a deſultory war, than to direct the complicated operations of a regular campaign. His genius was great and romantic; approaching the moſt nearly (in the opinion of Cardinal de Retz) to that of the ancient heroes of Greece and Rome. But his heroiſm was wild and extravagant; prone to vaſt and deſperate enterpriſes, without conſulting the neceſſary means; actuated rather by paſſion than by virtue, by prejudices rather than by regulated principles; and it was leſs conſpicuous during his life, than from the fortitude with which he ſuſtained an ignominious death." (Vol. iii. p. 420.)

The following are the lines which he wrote with a diamond on his priſon window, the night before his execution:

"Let them beſtow on every airth a limb,
Then open all my veins, that I may ſwim
To thee, my Maker, in that crimſon lake:
Then place my parboil'd head upon a ſtake;
Scatter my aſhes, ſtrew them in the air.
Lord! ſince thou know'ſt where all theſe atoms are,
I'm hopeful thou'lt recover once my duſt,
And confident thou'lt raiſe me with the juſt."

Montroſe alſo wrote with the point of his ſword an epitaph on the death of Charles I:

"Great, good, and juſt! could I but rate
My griefs, and thy too rigid fate,
I'd weep the world to ſuch a ſtrain,
That it ſhould deluge once again:
But ſince thy loud-tongued blood demands ſupplies
More from Briareus' hands than Argus' eyes,
I'll ſing thy obſequies with trumpets ſounds,
And write thy epitaph with blood and wounds."

After the death of Charles I., Scotland made ſome unavailing attempts in favour of Charles II., but after being repeatedly baffled by Cromwell and Monk, this nation remained in complete ſubjection to England till the period of Charles II.'s acceſſion.

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The effect of these civil disturbances on the manners of the Scotch, is thus described by Mr. Laing:

"A morose and sullen enthusiasm, of which it is difficult at present to form an adequate conception, distinguishes the character and manners of the times. Ever since the reformation, it had been the misfortune of the clergy to continue obnoxious and hostile to the court; and it was their policy, therefore, to cultivate those arts of popularity, and to cherish that original fervour of devotion, from which an established church, not discountenanced by the civil magistrate, never fails to recede. The opposite policy of James, to depress the church, and to enliven its devotions, served only to perpetuate an austere and fanatical spirit, which might have subsided in time from indulgence, or from neglect. As he professed to counteract the fanaticism of the people, by amusing spectacles, good cheer at Christmas, and popular games in May, these were industriously prohibited by the covenant. Theatrical representations were not then introduced; but the most innocent amusements, and the most profligate dissipation, were alike proscribed. Cards and dancing were interdicted as the snares of Satan, dangerous, or at least unsuitable to the people of God. The feasts and domestic pastimes appropriated to the winter solstice; the revels, and public diversions of the people; even the Christmas recess of the Courts of Law, were suppressed as superstitious; the sports of the field were forbidden to the clergy; nor durst the most popular among them indulge in the most innocent recreations, without a dispensation from the Presbytery, for the preservation of their health. The people, astonished at their own success in extemporary prayer, were ambitious to acquire the habitual solemnity of the clergy; the clergy, to exceed the gloomy deportment of the people; and from their mutual emulation, the mirth and gaiety of the nation disappeared. A pious grimace and cant, the result of an affected devotion, succeeded; and as the royalists were restrained by the ecclesiastical courts from the riotous excesses of their party in England, an universal severity of manners prevailed.

"This sour and illiberal severity of national manners, however curious or contemptible to a philosophical mind, was neither utterly pernicious, as some imagine, nor, on the contrary, highly beneficial, to public morals. Previous to the accession, the towns were infested with constant tumults, sanguinary conflicts, and frequent assassinations; and such were the barbarous manners of the antient Scots, that concealed armour was worn at court. Doubtless, their subsequent intercourse with the English, and the travels of their nobility and adventurers through Europe, contributed to their refinement: but when the Covenant was established, their deadly feuds disappeared, from a sense of religion, or from the terrors which an extensive association inspired. Intemperance, an early reproach, was restrained; profane swearing, which diminishes our reverence for judicial oaths, was universally discontinued; and in consequence of the general severity of manners, even the characteristical ardour

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of the Scots was repreſſed. The peruſal of the Scriptures, and the habits of religious controverſy and extemporary prayer, in which the people of each ſex, and of every condition, were eminently gifted, diffuſed a portion of knowledge, which is ſtill preſerved; and it is obſervable, that the Scottiſh peaſantry are leſs illiterate, and more inquiſitive and acute, than in other nations. The vices peculiarly obnoxious to the clerical cenſure, are thoſe from which the clergy are themſelves debarred. Where chaſtity has been ſubſtituted, inſtead of celibacy, as a chief ingredient in the eccleſiaſtical character, fornication has ever been expoſed, in the reformed churches, to the moſt ſevere perſecution. It was not puniſhable with death, as in England; but the penalties inflicted by the legiſlature, and the cenſures, and, above all, the penances of the eccleſiaſtical courts, muſt have taught circumſpection at leaſt to licentious youth. The offenders appeared on the pillar, or ſtool of repentance, an elevated ſeat in the midſt of the church, to profeſs their contrition to the congregation, and to endure the acrimonious rebukes of the paſtor. The penance of the adulterer was prolonged for ſix months, and performed in ſackcloth; but the terrors even of the ſlighteſt penance, have frequently impelled the unhappy mother to ſtifle the illegitimate offspring of her womb.

"Fanaticiſm, however, though in theſe inſtances beneficial to morals, was productive of pride, hypocriſy, ſuperſtitious credulity, religious perſecution, and other vices peculiar to the age. The regenerated, in proportion as they approached perfection, indulged in the utmoſt latitude of ſpiritual pride. Their ecſtaſies aroſe at times to inſpiration and viſions, in which they affected to hold the moſt familiar converſe, and to expoſtulate in the moſt homely terms, with the Deity; and they received as a divine reſponſe, or unerring precept, whatſoever text or example occurred in prayer. As fear is invariably, in domeſtic education, the ſource of falſehood, their hypocriſy was contracted under early perſecution, from the neceſſity of diſſimulation, and improved from the habitual cant to which the mind reſorts, when its devotion ſubſides. Pride and hypocriſy were cheriſhed by the Calviniſtic aſſurance, that the choſen are predeſtinated never to fall; but ſuperſtitious credulity is gratified by perſecution, and its objects were diſcovered in the innocence and indigence of helpleſs age. The belief of witchcraft was univerſal in the laſt century, but the puniſhment was more peculiarly confined to Scotland. There the old and infirm, whoſe ſole crime was their miſery, were ſeized on the moſt malevolent and abſurd ſuſpicions, and if the importunities of the clergy failed, tortures, under which the unhappy ſufferers frequently expired, were never wanting to extort the confeſſion of their ideal guilt. Whatſoever perſons they accuſed in the phrenzy of deſpair, were implicated in the crime, ſearched by approved inquiſitors, to diſcover the ſecret tokens of ſorcery, and condemned with their wretched accuſers to the flames. Upon one occaſion, thirty unhappy wretches were convicted of witchcraft, and burnt in Fife; on another, ſixty of each ſex were arraigned for the ſame crime, but acquitted by the

good ſenſe of the Engliſh Judges, who perceived that the accuſations were malicious, and the evidence abſurd. But in every pariſh and congregation, the moſt unrelenting inquiſition was maintained by the clergy againſt an imaginary crime, and there are few villages in Scotland, where the flames of perſecution have not been kindled againſt indigent old age." (Vol. iii. p. 480.)

Our author gives a very able ſketch of the character of Cromwell:—

"He was born of reſpectable parents, remotely allied on his mother's ſide to the Stuart family, and on his father's ſprung from a ſiſter of Cromwell, the Miniſter and the victim of Henry VIII. From a diſſolute and licentious youth, he paſſed at once to the oppoſite extreme of enthuſiaſtic devotion; and, when the wars commenced, aſcended rapidly to the natural level of his genius and ambition. From a command of horſe, he roſe to the firſt rank in the army and in the ſtate; from the obſcure and humble mediocrity of a private ſtation, to the abſolute dominion, and ultimate diſpoſal of three kingdoms. To ſupplant a Monarch, or to ſubvert the liberties of a free people, had been the lot of others: but by combining theſe crimes, he was the firſt who brought the Monarch whom he dethroned to a public execution, and reduced the people whom he ſerved to the moſt complete ſubjection. A magnanimous and daring ſpirit, an invincible courage, military talents, addreſs, perſeverance, and uniform ſucceſs, were neceſſary to accompliſh his elevation, and his crimes. But to theſe qualities he added the moſt extravagant enthuſiaſm, the moſt conſummate hypocriſy, a profound ſagacity in diſcerning the characters and deſigns of others, an impenetrable ſecrecy in diſguiſing his own. From the diſſipation of his early years he retained a ſpecious frankneſs, which degenerated often into groſs buffoonery, but without which hypocriſy itſelf is of little avail. His magnanimity was naturally imperious and overbearing; nor did he ſtoop to diſſimulation and artifice where it was poſſible to command. His talents as a ſoldier, are rather conſpicuous in the enthuſiaſm with which he inſpired, and in the diſcipline to which he inured his troops, than in the evolutions of the field, or in the conduct of a campaign. His victories were due to their diſcipline and irreſiſtible valour, and as he entered into the army late in life, his military character, though ſurpaſſed by none of his countrymen, never equalled the reputation of Condé and Turenne. Although inferior to Vane in dexterity and addreſs, he excelled in a vigorous and ſound underſtanding. Neither wholly illiterate nor deſtitute of elocution, he united an apparent incoherence of thought and expreſſion, with a clear and ſteady conception of his object; and a promptitude in the choice and execution of his deſigns. His quick and intuitive diſcernment of the characters of men, was accompanied with the rare talent of employing their abilities in the manner moſt advantageous to himſelf or to the ſtate. But the diſcriminative characters of his genius were enthuſiaſm, hypocriſy, and immoderate ambition; from the combination of

which, he was fitted to become the author of a new ſect, had he not found a ſyſtem already adapted to his purpoſes, and faſhioned to his hands.

"His ambition, however, was guided by events; and, like his talents, they appeared to expand with every opportunity that occurred. At one period it was confined to a ribband, a title, a competent fortune, and the command of the army; till the duplicity of Charles left him, as he ſaid, only this alternative: If it is my head or the King's which muſt fall, can I heſitate which to chooſe? If Ireton, a genuine Republican, had ſurvived, or if the Parliament had conſented to a timely diſſolution, his uſurpation might have been prevented; but the diſſolution of the Long Parliament had become not leſs eſſential to his preſervation, than the deſtruction of the King. His domeſtic government was a reign of expedients, conducted with vigour, but without a plan. It was believed that his reſources and his arts were exhauſted with his life; but to ſurmount the original obſtacles to his greatneſs, was far more difficult than to prolong its duration. In private, his morals were irreproachable. Where his ſafety or his intereſt had no immediate concern, his government was juſt and lenient; and though humanity never obſtructed the execution of his deſigns, even his enemies acknowledged that he was not unworthy of the crown which he rejected, had he been born to reign. He died with the character of the worſt and the greateſt man in modern times, which, with ſome abatements, is ſtill preſerved; and as he enjoyed more than regal power while alive, he was interred with more than regal pomp and expence." (Vol. iii. p. 488.)

On the reſtoration of Charles II. very arbitrary and tyrannical meaſures took place in Scotland; great cruelties likewiſe were undoubtedly perpetrated. All this, however lamentable, was to be expected now that the tide was turned: but it does not appear that the Engliſh Government ſanctioned theſe cruelties; on the contrary, from the following account of Mr. Laing himſelf, it appears that the Court attempted in vain to ſtem their progreſs.

"Executions became ſo frequent, that an order arrived from Court to prevent the judicial effuſion of blood. It was withheld from Council by the two Archbiſhops, till the execution of Maccail, a young preacher, whom they had excruciated in order to extort a confeſſion of his aſſociates, or of the conſpiracies from which the inſurrection was ſuppoſed to originate. The common inſtruments of torture were boots of iron, within which the leg was compreſſed with wedges. But Maccail endured the torture till his leg was cruſhed and broken; and expired in ecſtaſy on the ſcaffold, exclaiming with a ſublime enthuſiaſm, Farewell, thou ſun and moon! The world, and all its delights, farewell! Welcome, God my Father! Welcome, Chriſt my Redeemer! Welcome, glory and eternal life! Welcome, death! At theſe rapturous exclamations,

uttered in a voice and manner peculiarly impreſſive, every eye was ſuffuſed with tears." (Vol. iv. p. 44.)

Archbiſhop Sharpe was a principal actor in theſe horrible ſcenes; and as ſoon as a repreſentation was made to Charles, of the wretched ſtate to which Scotland was reduced by the tyrannical conduct of this Eccleſiaſtic, he ſent him an order to retire from public affairs to his dioceſe. Mr. Laing obſerves, that "the wretched Cameronians, who ſuffered death for *their religious opinions*, expired with ſuch reſolution, that when their lives were offered by the Duke if they would acknowledge, or even exclaim on the ſcaffold, God bleſs the King! the very women refuſed to forfeit the crown of *martyrdom*." It is to be obſerved, that the Cameronians had appeared in arms, in open rebellion, and we are at a loſs to conceive how they can be ſaid to have gained the crown of martyrdom for their religious opinions, when a ſimple declaration of allegiance to the King would have ſaved them from death.

"Above all the officers chiefly noted for ſavage cruelty, was Graham of Claverhouſe, who choſe to forfeit, in the blood of his innocent, defenceleſs countrymen, the heroiſm ſo gratuitouſly aſcribed to the Viſcount Dundee." Theſe cruelties were in 1685, and our author will have ſome difficulty in proving how heroiſm gratuitouſly aſcribed to Dundee in 1689, when he periſhed in the field in the cauſe of his Sovereign, could have been forfeited, that is to ſay, loſt, by Graham of Claverhouſe in 1685, that is, before it was aſcribed to him even gratuitouſly.

The maſſacre of Glenco is acknowledged by Mr. Laing to have been a barbarous tranſaction, not inferior to the worſt event in the preceding reigns; and in the true ſtyle of a partizan he adds, that William was *not altogether exempt* from the blame due to it. The fact is, that the actual murderers of this whole clan of men, women, and children, obtained inſtructions ſigned by William's own hand; "that if Glenco and his clan could well be ſeparated from the reſt, it would be a proper vindication of public juſtice to *extirpate* that ſect of thieves!" Mr. Laing adds, that the directions given by Dalrymple *far exceeded* even the King's inſtructions. How can any meaſure be ſaid *far to exceed* extirpation?

This article has already grown under our hands to ſuch a length, that we cannot enter into the hiſtory of the Union, which our author gives pretty much at length. The Scotch then, as the Iriſh more recently, were vehemently againſt it; but the experience of a century has been deciſive in its favour.

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We muſt alſo content ourſelves with barely ſtating, that in his able diſſertation on the poems attributed to Oſſian, Mr. Laing has proved to our ſatisfaction that they are the production of Macpherſon himſelf.

The diſſertation on the ſo much agitated queſtion of the participation of Mary in the murder of Darnley, occupies no leſs than two entire volumes of the preſent work. Mr. Laing is decidedly againſt Mary. Our limits prohibit us from giving even a ſketch of his prolix argumentation. We conſider this unfortunate Queen as the victim of perſecution, which even her unmerited death could not extinguiſh. But when we reflect that ſhe was the victim of a powerful party, headed by a jealous rival, who would ſpare no pains to blacken the reputation of their victim, and that yet, notwithſtanding all their forgeries and machinations, the literary world is ſtill divided on the ſubject, we deem this a ſtrong preſumption in her favour. Had ſhe been really guilty of this foul crime, her guilt would have been made manifeſt as ſcarlet.

In the courſe of the work we have met with ſeveral inaccurate expreſſions, and many obſcure paſſages.

Vol. iii. p. 19. we have viſatorial for viſitatorial: p. 191. prurience for luxuriance: p. 314. eaſily ſurprized, for capable of being eaſily ſurprized. Again we learn, "that the biſhops joined in a pious and *convivial* addreſs." Vol. iii. p. 37. what is meant by the *darkened* candles with which the royal altar was decorated? We conceive the meaning of lumina cæca in Calderwood's poetry, to be unlighted candles. In p. 76, he talks of "the ſepulchre in which our Saviour was *inurned*,"—he ſhould have ſaid entombed: the term inurned, implies that the body has been conſumed to aſhes, and the aſhes depoſited in an urn. We ſcarcely remember a worſe metaphor than the following: "His doctrines ſtruck a vigorous root in the nation; and their branches, *watered by the benedictions*, were trained and cheriſhed by the care of the church;" vol. iii. p. 22. We think alſo the expreſſion, p. 24. "*indulged* in dark and diſmal preſages of future miſery," not a very happy one. Among the obſcure paſſages we ſelect the following one: "That he conceived his prerogative invaded, or his throne endangered by a democratical legiſlature, is indeed a political cauſe, or excuſe for hoſtilities; but reaſon and humanity would in vain determine, whether, in a moral view, the King were juſtifiable, who, in defence of even a juſt prerogative, has involved his ſubjects, for whoſe happineſs he was created, in the multiplied calamities of a civil war." Mr. Laing would do well to ſtudy ſimplicity of ſtyle: as in this work his ſtyle is too much laboured, and too much involved.

ART. CCVIII. *An Introduction to the Knowledge of Rare and Valuable Editions of the Greek and Latin Classics, including the Scriptores de Re Rusticâ, Greek Romances, and Lexicons and Grammars: to which is added, a complete Index Analyticus. The whole preceded by an Account of Polyglot Bibles, and the best Editions of the Greek Septuagint and Testament. By Thomas Frognall Dibdin, A.B. Second Edition, enlarged and corrected.* Price 12*s.* boards. pp. 571. Dwyer, London, 1804.

IN the year 1802, a work appeared, intitled, "An Introduction to the Knowledge of Rare and Valuable Editions of the Greek and Roman Classics, being in part a tabulated arrangement from Dr. Harwood's View, &c., by T. F. Dibdin, A.B." Of this work, containing only 63 pages, but printed in a small type, that which occupies our present attention is professedly an enlargement, and the author informs us that he has been encouraged to such an undertaking, by the success which the first edition has experienced. (Preface, p. i.)

"The present volume," says Mr. D. "comprehends an account of, "1st, Polyglot Bibles; 2d, Greek Bibles; 3d, Greek Testaments; 4th, Editions of the most popular Greek and Latin Classics; 5th, Roman writers on Husbandry; 6th, Greek Romances; 7th, various sets of the Classics; 8th, an Analytical Index." He afterwards proceeds to give a summary enumeration of his authorities, which comprehends the names of most of those who have professedly, and of many also who have incidentally, contributed by their learned labours to illustrate the study of Bibliography. The author flatters himself, that "the account of the *Editiones Principes*, the *Aldine*, the Stephens', Elzevir, and *Variorum* Classics will be found as full and *correct* as the limits of his work would permit;" and adds, that "many editions in (of) the *sixteenth century*, which Dr. Harwood has not noticed, or of which he has merely given the date, have been (here) placed in a more interesting point of view." (Pref. p. 7.)

Immediately after the preface, follows a more particular "list of works referred to," as authorities in this volume; and Mr. D. has added to each title a brief judgment of what he terms "the comparative value" of these works, by which he must be understood to mean their comparative excellencies and defects in point of execution, or with what degree of confidence or caution their respective authorities are to be received. Speaking of Dr. Harwood's well known "View of the Classics, &c." he says, this performance "has the merit of being the first work which excited a spirit of enquiry into the relative value of editions; it also kindled a strong passion for the possession of rare and curious books, and to a perusal of it I confess myself

myſelf indebted for the idea of the preſent attempt. There has lately been an Italian edition of it in two volumes, in 12mo, 1793, which is rare in this country." (Pref. p. 14.) Of this edition, which is enriched with conſiderable augmentations by the celebrated tranſlator Maffeó Pinelli of Venice, Mr. D. does not appear to have availed himſelf on the preſent occaſion. Mr. D. concludes the account of his authorities by obſerving, that "Should his own publication be approved of, he may be induced to follow it up with a ſimilar work on the *remaining Greek and Latin writers*, including *the Fathers:* which may be ſucceeded by an account of the moſt curious and rare books in the Engliſh and French languages." (Pref. p. 20.)

After this introductory matter, the firſt place in the volume before us is occupied by an account of the Biblia Polyglotta, Biblia Græca, and the various editions of the Nov. Teſtamentum Gr. Of the principal editions of the Sacred Books, Mr. D. has preſented his readers with a tolerably ample and minute account.

We come now to that part of Mr. D.'s work which treats of the various editions of the Greek and Latin Claſſical Writers, and which occupies the far greater portion of the volume. In the general arrangement of this part of his undertaking, Mr. D. has varied from his confeſſed prototype, Dr. Harwood. The Doctor has arranged the different ſeries of authors, whoſe works he has mentioned, nearly, though not ſcrupulouſly, in the order of time in which they reſpectively flouriſhed. Thus Homer, with whom the Doctor commences his account, he obſerves, flouriſhed B. C. (before Chriſt) 850; Heſiod, who forms the ſecond title in his work, B. C. 870. By adopting the alphabetical arrangement, without regard to priority of age or reputation, Mr. D. had ſo far an opportunity of improving upon the Doctor's plan, that, had he annexed to his own alphabet either the chronological notes of Dr. Harwood, or others of his own, it appears to us that the long Index Analyticus, at the end of his volume might have been diſpenſed with; ſince (if we except theſe chronological notes, which might as eaſily have been inſerted in the body of Mr. D.'s work), we have not obſerved that it contains any new matter, or that it is any thing more than a kind of compendious repetition of what has been ſaid before. But if, at all events, the Index Analyticus muſt have a place in the volume, as it is itſelf an alphabet, and contains numeral references to the preceding matter, the former alphabet is rendered ſuperfluous, and the neceſſity for deviating from Dr. H.'s arrangement is done away.

As, moreover, the liſt of authors noticed in Mr. D.'s work, compriſes only a very ſmall proportion of thoſe which fall un

der the cognizance of Dr. Harwood, and Mr. D. intends to follow up the preſent by a ſecond volume, we think he ought not to have indulged himſelf in that capricious ſelection of authors, of which his alphabet is compoſed. He might have taken the Greek and Latin poets, hiſtorians, philoſophers, geographers, or any other deſcription of writers, and given a complete account of each ſeries, as far as the limits of his preſent volume would admit, leaving the others to be noticed in a ſimilarly methodical and complete arrangement in his future publication. In the preſent work we have to lament the want of this integrity and lucid order. The principal Greek and Latin poets, for inſtance, are indeed noticed, but ſome of inferior note are omitted. Of theſe, Aratus, Auſonius, Calpurnius, Dionyſius the geographer, Faliſcus, Manilius, Oppian, Orpheus; of the hiſtorians, Arian, Aurelius Victor, the Byzantine hiſtorians, Herodian, Joſephus, Procopius, Zoſimus; and others of each deſcription, are omitted. A ſimilar partiality of ſelection is obſervable with regard to authors of other claſſes. Mr. D. has given a place in his alphabet to Euclid, and has paſſed by the reſt of the Mathematici Græci. Should theſe authors become the ſubjects of his future attention, who would expect to find a ſolitary writer in any particular ſcience thus detached from his fraternity, and aſſociated with others of an entirely different deſcription?

Though on comparing the number and variety of authors who fall under the notice of Dr. Harwood, with thoſe hitherto noticed by Mr, D., it will be found that this little *vade-mecum* of the Engliſh claſſical collector, is far from being rendered uſeleſs by the preſent publication, yet it muſt be acknowledged that Mr. Dibdin, by a laborious examination of numerous bibliographical works, has been enabled to give a far more particular and curious detail of the peculiarities obſervable in thoſe editions of claſſic authors which have employed his attention. Dr. Harwood's work is exceptionable on account of many omiſſions and inaccuracies; and Mr. D. frequently ſupplies the former, and corrects the latter. Upon his accounts of the "Editiones Principes," he has profeſſedly beſtowed particular and minute enquiry. From the lately publiſhed "Annales des Aldes" of M. Renouard, he has had the good fortune of being enabled to enrich his publication with a liſt of the *Auctores Claſſici Gr. et Lat. in Officinâ Aldinâ impreſſi*, and with various particulars relating to thoſe celebrated and intereſting printers, who rendered ſuch diſtinguiſhed ſervice to the cauſe of letters. Indeed, if Mr. D. has been as faithful, as he has evidently been laborious, in ſelecting and detaching his materials from the voluminous bibliographical treatiſes which have

have ſerved him as authorities, the Engliſh bibliographical ſtudent will have ſufficient reaſon to congratulate himſelf upon ſo large an addition to his means of information in this ſcience. To trace Mr. D. in every inſtance to his avowed ſources of information, is a taſk which we pretend not to undertake: nor is it our deſire malevolently to ſtep aſide in queſt of thoſe errors which may happen to cleave to his preſent performance. We ſhall content ourſelves with pointing out one or two inaccuracies, which have, *inter legendum*, obtruded themſelves upon our notice.

In his account of the celebrated Florentine edition of Homer, the Editio Princeps of the works of the Father of Poeſy, publiſhed anno 1488, in two volumes, folio;

"This is," ſays Mr. D. p. 164, "one of the moſt celebrated publications of the fifteenth century, well known to bibliographers, and to be found in all the libraries of the curious, both abroad and at home, from Tillotſon to Pinelli: a reference, therefore, to "Bibliothecas," would be tedious and unneceſſary. This immortal work (for ſuch a production at ſuch an early period of typography well merits the appellation), was compoſed and executed by the care, application, and at the expence of DEMETRIUS CHALCONDYLA and DEMETRIUS of Crete." Compoſed! what can Mr. D. mean by this expreſſion?—But, to wave other criticiſms to which the foregoing paſſage is manifeſtly obnoxious, does it not excite the ſurprize of the attentive reader, that two indigent Greek exiles ſhould be able to ſupply funds adequate to the expence of ſo magnificent a work? Naturally led to enquire what Mattaire (to whoſe authority Mr. D. here refers) ſays upon this head, we find his current notice of this publication expreſſed in the following terms:

"Homeri opera omnia Græcè labore et induſtriâ Demetrii Mediolanenſis Cretenſis, ſumptibus Bernardi et Nerii Tanaidis Nerilii Florentinorum. Fol. Florent. 1488."
Annales, Tom. I. p. 208.

But Mattaire, not ſatisfied with this ſcanty notice of ſo ſplendid a publication, has in another part of the ſame volume (p. 184,) cited at length the two prefaces, the one Latin, the other Greek, prefixed to this edition of Homer; the former of which ſupplies every ſatisfactory information at whoſe charge ſo arduous a work was executed.

"Bernardinus Nerlius Petro Medicæ Laurentii filio S.
"Cum doctiſſimorum virorum—ſententiâ Græcas litteras Latinis—perneceſſarias eſſe animadverterem—nonnullos Græcarum ſtudioſos ob inopiam librorum magno affici incommodo—decrevi Græcum aliquem authorem, qui et—nobiliſſimus—et perutilis foret, imprimendum

primendum fuſcipere. Quod etſi arduum et perdifficile videbatur, tamen cum ea quæ ad hoc opus conficiendum neceſſaria erant, in hâc noſtrâ civitate concurrerent, ejuſmodi occaſionem minimè prætermittendam putavi. Nam ut omittam Nerii fratris liberalitatem, et Joannis Accaioli auxilium, Demetriique Cretenſis dexteritatem, id imprimis mihi opportunum fuit—quod ad hanc rem Demetrium Chalcondylem Athenienſem nactus eram, virum—tempeſtate noſtrâ doctiſſimum, præceptoremque meum, quo hujuſmodi opus accuratiſſimè recognoſci poſſet;" &c.

Bernardus Nerlius here diſtributes with impartial juſtice the glory due to each of the parties concerned. His own and his brother's munificence, aided by that of Joannes Accajolus, ſupplied the pecuniary means for this publication. The typographical department was managed by Demetrius Cretenſis*; and Demetrius Chalcondyles performed that which is underſtood to belong to the province of an editor, determining the readings, and reviſing and correcting the text.

Mr. Dibdin, p. 52, gives us to underſtand that the Variorum edition of Aulus Gellius, by J. F. Gronovius, 1687, 8vo, contains the notes of Thyſius and Oiſelius, two preceding editors. This we believe is not the caſe. P. 287, the editions of Pindar, Ceporini 8vo, Baſil, 1526 and 1556, Græcè, are ſaid to contain the Greek ſcholia. We have ſeen copies of both theſe editions, but they were without the *Scholia Græca;* nor does either Dr. Harwood, or the Bibliotheca Aſkeviana, deſcribe them as poſſeſſing this advantage.

In the article of names, we find frequent inaccuracies; as

Calergi for Calliergi, or Calliergus, p. 287.
Chalcondyla for Chalcondyles, p. 164.
Oxdaxius for Odaxius, p. 132.

P. 323, Mr. Dibdin, ſpeaking of the Editio Princeps of Plutarchi Moralia, publiſhed ap. Ald. Venet. 1509, fol. ſays,

"Fabricius, Harles, and Renouard, have all given the concluſion of Aldus's preface to *Peruſinus*; which, as the reader may have no objection to ſuch quaint and curious effuſions, I ſhall not heſitate to extract

* Demetrius, agnomine Ducas, Cretenſis patriâ, ſed diuturnâ apud Mediolanenſes morâ, *Mediolanenſis* nomen adeptus, primus omnium apud Italos integros Græcos codices vulgare ſatis elegante aggreſſus eſt. In conjunction with Dionyſius Paraviſinus, anno 1476, he publiſhed at Milan the Grammatica Græca of Laſcaris. He was at length invited by Cardinal Ximenes to take the chair of Greek Profeſſor in the Univerſity of Complutum: and whether he ever returned thence to Italy, is acknowledged to be a matter of uncertainty. See *Præfationes epiſt. volum.* edit. ante an. 1500, appoſitæ, p. clxiii. note 1. Alſo Hodius de Græcis Illuſtribus.—*Note of the Reviewer.*

extract for his amuſement; premiſing, that it relates to a former viſit paid by the printer to Peruſinus at Milan.

"Aldus venit en! Aldus ecce venit!
Noſtrum ſinciput," &c.

We beg leave to inform Mr. D. that the name of the author of theſe verſes was Jacobus Antiquarius, and not Peruſinus, which is merely an accidental appellation, denoting that this ſcholar was a native of Perugia.

Theſe may, however, be conſidered as venial errors; but there are others of a different kind, and which, in our capacity as critics, we cannot ſo eaſily excuſe. The ſtrange and unmeaning uſe of the abbreviation ibid. conſtitutes a blunder of ſuch a nature as would draw down chaſtiſement upon a ſchoolboy. It pervades the whole book, and glares upon the view in almoſt every page. Reader, out of innumerable inſtances, take the following. Article Tacitus, p. 384:

LIPSII. Antverp. Oct. 1574, 81-98.
IBID. Ibid. fol. 1600, &c. &c.
IBID. Lugd. Bat. fol. 1585, &c. &c.
IBID. Ibid. Oct. 1588, &c. &c.
IBID. Aur. Allob. Oct. 1619.

P. 371, Article Statius, Mr. D. ſays,

"Among the beſt critical editions of the Thebais (or Thebaidos, as it is ſometimes called), the ſtudent will conſider the one publiſhed by Dr. Aikin, duod. 1778, 2 vols. which is well ſpoken of by Harwood."

Is Mr. D. ignorant that "Thebaidos" is nothing more than the genitive caſe of Thebais, as Achilleidos of Achilleis! Mr. D. has alſo been guilty of a double error here, in placing this edition by Dr. Aikin among thoſe which contain the Thebais only, and in attributing to it a character of excellence which it does not fully merit. It contains the whole extant works of Statius, but is not ſo free as might be reaſonably expected from typographical errors.

Leſt ſilence ſhould imply approbation, we alſo find ourſelves conſtrained to obſerve, that Mr. D.'s Engliſh is very exceptionable. We have noticed frequent obſcurities, vulgariſms, and palpable tranſgreſſions of grammatical purity. Not to crowd our pages, however, with numerous inſtances, we ſhall be ſatisfied by adducing in ſupport of our allegement thoſe which follow.

Page 25, article Anacreon, Foſteri, Lond. 12mo. 1803, Gr.

"It is not profeſſed to be a critical edition, but thoſe who love the plain text of Anacreon dreſſed up with every advantage of ornament, will find pleaſure in peruſing this morſel of typographical luxury."

Page

Page 40, Ariſtoteles Cauſaboni, Lugd. fol. 1590. Gr. Lat. 2 vols.

"To this edition there are three indexes; one containing the names of the authors who have written upon Ariſtotle; the other, the principal ſubject matter diſcuſſed in the books; and the third, "Rerum Omnium."

Page 46, line 4 from the bottom;

"The want of general critical information on the writings of his author."

This mode of uſing the prepoſition *on* is very frequent with Mr. D.

P. 52, line 6 from the bottom.

"The text, like almoſt all of the Bipont editions, is unaccompanied by notes."

P. 143. Euripides. Parts of his works edited by Porſon.

"The celebrity acquired by theſe publications, and the eagerneſs with which the remaining plays are expected throughout Europe, is a ſufficient demonſtration of their intrinſic excellence."

Page 152, line 1.

"The index is ſufficiently copious; which does not always occur with the Bipont editions."

Page 464.

"The importance of medicinal ſtudies relating to horſes and animals."

Page 523.

"I cannot diſmiſs this account without paying a tribute of reſpect to the name and memory of Aldus. There is ſcarcely a Bibliographer but *what* has reverenced his induſtry and talents."

The great maſs of bibliographical information contained in Mr. Dibdin's volume being, generally ſpeaking, drawn from ſources of acknowledged reſpectability, is doubtleſs of a valuable and acceptable nature, where it is not vitiated by the haſte or inadvertency of the compiler. With Mr. D.'s own ſentiments reſpecting various editions of claſſic authors, we cannot always coincide. We think he has in particular frequently ſpoken too lightly of the Editiones Bipontinæ (improperly termed by him the Bipont Editions). Theſe uſeful, though un-oſtentatious editions, generally exhibit a correct text, and are peculiarly eſtimable for the Notitia Literaria with which they are enriched.

ART. CCIX. *Letters written during a Tour through South Wales in the Year* 1803, *and at other Times. By the Rev. J. Evans, B. A. late of Jeſus College, Oxon.* 8vo. pp. 449. Price 8*s*. Baldwins, London. 1804.

VARIOUS are the motives which induce authors to ſubmit their lucubrations to the inſpection of the public. Some are "obliged by hunger;" others by "the requeſt of friends:"—while a reſpectable few are prompted by a deſire to promote the general utility, a larger proportion are inſtigated by views of literary ambition. Many have ſeized the pen, to give vent to the emotions of jealous hoſtility: and the expoſure of the ſophiſtry and malice of theſe peſts of the republic of letters, has given occaſion to the diſplay of the zeal of literary friendſhip. Mr. Evans has added a new item to the liſt of the cauſes of authorſhip;—he writes through fear. The remarks which he made in a tour through North Wales having met with a very flattering reception, he was apprehenſive of being charged with partiality to that diſtrict, had he neglected to lay before the public the reſults of his obſervations during a tour through the ſouthern diviſion of the Principality*. As his countrymen (for we preſume that Mr. Evans is a Cambro-Briton) ſtill retain the character aſcribed to them by Tacitus, who, as he obſerves†, denominated them "a formidable and pugnacious race," we are not ſurprized that he ſhould be anxious to obviate their reſentment; and we are truly glad that the effect of his prudent precaution has been the publication of the preſent volume. We have traced his route by our fire-ſide with a conſiderable degree of pleaſure; and we have derived much information from his remarks.

Mr. Evans, indeed, appears to be peculiarly well qualified to communicate uſeful inſtruction concerning the hiſtory and the preſent ſtate of South Wales. Verſed in the ſcience of botany, he has carefully noted the plants, many of them ſcarce and curious, which he met with in the courſe of his excurſion. Nor has he been inattentive to the interior ſtructure of the celebrated mountains of South Wales. His account of the quarries of ſlate, and of the mines of coal, iron, and copper which he viſited in the courſe of his journey, evinces the patience and the ſucceſs of his reſearches into the mineral riches which they contain; whilſt his deſcription of the proceſſes of refining and preparing the above-mentioned metals, beſpeaks a general acquaintance with practical chemiſtry. From the judgment which he paſſes upon the different modes of

* Preface, p. 5. † P. 30.

of cultivation adopted in different diſtricts of the Principality, we are prepared to believe that he has attained to ſome proficiency in agriculture: and he has evidently been anxious to obtain uſeful information on the ſubjects of trade and manufactures. Antiquities, however, appear to have been his favourite ſtudy; and we find many pages of his work occupied by reſearches too profound to be generally intereſting, and too indiſtinct in their progreſs to afford the ſatisfaction of clear and certain reſults. We confeſs that we have not unfrequently been glad to eſcape from the ſhadowy regions of conjecture into which we have been led by his diſquiſitions on theſe ſubjects; and that we have indeed "been ſatiated with the recital of caſtles built, beſieged, and razed." At the ſame time we muſt acknowledge, that Mr. Evans's antiquarian details occaſionally contain anecdotes and facts, connected with the general hiſtory of our country, which relieve the dryneſs of ſuch inquiries. Thus, though we proceed with toil through the catalogue of the Fitzwarrens, the Clares, and the Audleys, the ſucceſſive owners of the Caſtle of Newport, the ſad deſtiny of Robert, Duke of Normandy, beſtows a melancholy intereſt on the mouldering ruins of the ſtrong-hold of Cardiff: in which that gallant chieftain "was confined for years a priſoner; and found no reſt till he arrived at the place where the wicked ceaſe from troubling *."

After diligently exploring the vicinity of Briſtol, and directing his courſe through the Southern diſtrict of Monmouthſhire, Mr. Evans entered the Principality by croſſing over the Rhymney into Glamorganſhire. Hence proceeding weſtward, he paſſed through Caermarthenſhire and Pembrokeſhire. From the latter county his route took a north-eaſterly direction along the coaſt of Cardiganſhire; and laſtly, after viſiting Brecknockſhire, he quitted the Principality at Beachly.

It being obviouſly impoſſible for us to enumerate all the topics which attracted his notice in this extenſive tour, we ſhall content ourſelves with ſubmitting to our readers ſuch extracts as will enable them to form a tolerably accurate judgment of the general merits of this work.

The county of Glamorgan appears to have been examined by Mr. Evans with particular attention. On quitting this diſtrict he gives a ſummary of its characteriſtics; a portion of which may be quoted as a very fair ſpecimen of his faculty of obſervation, and of his talent for deſcription.

"The vale of Glamorgan extends in length about forty miles, and from ten to twelve in breadth; ſheltered from the North winds by

* P. 79.

by a chain of mountains, and open to the South, with the ſea in front, it partakes of a two-fold advantage, the genial ſun, and *mild ſea-breeze:* and though great part of it lies on a ſubſtratum of lime-ſtone, at the depth of a few feet, yet it is highly productive under the hand of ſkill and induſtry. Such is the mildneſs of the air, that many ſhrubs and evergreens, houſed in other parts, ſtand here our hardeſt winters. Myrtles may be ſeen in the open ground in a variety of gardens; and from its ſalubrity it may be conſidered as the Piedmont of Britain. The vale is ſtudded with towns, villages, gentlemen's ſeats, and cottages. The latter being white-waſhed, gives them an appearance of cleanlineſs and neatneſs, not obſerva-ble in other countries. Theſe, contraſted with the various greens of nature's garb, are by no means ungrateful to the eye, however the cuſtom may offend the picturesque Gilpin (vid. Views on the Wye), becauſe a glare of white is not agreeable to ſporting nature. But the queſtion here is not, whether buildings in colour ſhould be conformable to nature, or how far a glare of white may be diſ-cordant to the ſyſtematic rules laid down for picturesque beauty, or landſcape drawing; but, whether in a proſpect abounding with habitations, thoſe do not appear more cheerful to the eye, con-traſted with the deep verdure of ſummer, the various greens and brown of ſpring and autumn, or the dark ſhades of winter, than the dull and neglected hue of weather-beaten ſtone? I believe few, that have travelled through Wales, but will inſtantly acknowledge, that this external exhibition of neatneſs intimates cleanlineſs with-in; and that, excluſive of the idea of comfort which it ſuggeſts, the appearance alone gives it a decided ſuperiority over that of the dingy and dirty-looking cottages in the adjoining counties. And he who cannot admire this neat and ſalutary cuſtom, has never yet experienced the pleaſurable ſenſation ariſing from the ſight of a wood-bine or a roſe in bloſſom againſt a white-waſhed wall.

"From the deſcription I have given you of this rich vale, you will perhaps expect, that agriculture muſt be carried here to an enviable height, and that the produce is more abundant than in England; but this is by no means the caſe: for, though it contains fine arable and rich paſture land, yet the products are comparatively ſmall. The ſtate of huſbandry is at a low ebb; and though much of late has been done by the gentlemen of the county taking eſtates under their own management, encouraging Engliſh farmers to reſide among them, and adopting many of the recent improve-ments and uſeful implements of huſbandry, ſtill the agriculture of the country is below mediocrity. This, though one of the moſt neceſſary arts of life, has, till within theſe few years, by an unac-countable neglect, been paid the leaſt attention to of any: for while we have been aſſiduouſly extending our dominions in every quarter of the globe, and increaſing the demands upon our produce by an increaſe of our population; we have been totally inattentive to the queſtion, how theſe demands were to be ſupplied, and how the multiplied waſtes of luxury and prodigality were to be repaired. No wonder then, in a country a century behind our own in arts and refinement,

refinement, little attention has been paid to a ſubject of univerſal neglect. Indeed, previous to the laſt twenty years, it is probable that the general routine of farming in this country was very little different from the ſyſtem, if ſyſtem it could be called, purſued *a thouſand years before.* Of all claſſes of men, farmers appear to be moſt prejudiced, and the moſt tenacious of their opinions. Accuſtomed to walk in the veſtiges of their forefathers, they ſpurn at every thing that would lead them to deviate from the beaten track; and ſtrongly wedded to their own inveterate plans, every improvement comes to them as a queſtionable innovation. From their limited education, and early occupation in manual labour, they have had little time for reading, and few opportunities of obtaining information, but what are afforded by an occaſional attendance on a fair or market. In proportion, therefore, as their minds are contracted, their views muſt be confined; and if they refuſe inſtruction, it is becauſe they deem it unneceſſary; and if they obſtinately purſue the plans of their anceſtors, it is becauſe they are unable to form a judgment of others. It is not to be expected that experiments ſhould originate with men ſo brought up and ſo occupied, or that they ſhould readily adopt the reſulting improvements. More tenacious of traditional information than open to the conviction of example, it will be no ſubject for wonder if the preſent race ſhould continue the dupes of prejudice, and the ſlaves of cuſtom. What is ſtill more to be lamented, the very method thought the moſt likely to remove this prejudice, and counteract this cuſtom, has tended to increaſe and perpetuate both—*the introduction of Engliſh farmers.* For ſome of them are men who have been too idle or too extravagant to make the two ends meet in their own country; and have migrated here, thinking, from the cheapneſs of land, and other ideal circumſtances, to accumulate rapid fortunes. Bringing with them notions of farming, not calculated for the nature of the ſoil, and the old habits of indolence remaining, they ſoon learn by woeful experience, that the moſt fertile ſoil requires attention, and that ſkill and induſtry are eſſential requiſites to improve a farm, or conſtitute a farmer. Every defaulter of this kind uſes a hoſt of arguments againſt the reception of the new ſyſtem; and a failure in a ſingle crop of one of theſe "*new comers,*" is ſufficient to rivet a variety of links in the chain of prejudice. There are ſome of a very different caſt, who are cultivating the ſoil with great ſucceſs; and by their example are ſtimulating the gentry, and more ſenſible part of the yeomanry, to adopt a rational ſyſtem. Perhaps the moſt effectual ſtep would be, to place ſome of the riſing generation under ſuch men as theſe, both here and in England; and let men ſo inſtructed have the preference in the letting of farms.

"The general price of land varies very much in different parts;—the average on farms from 12s. to 30s. per acre. The eſtates, for the moſt part, are let from year to year. Some proprietors have lately let their eſtates on leaſe, but on too ſhort a term either to make or encourage good farmers. Seven years is not a ſufficient time for the purpoſe of experiment, nor to repay the expences of improvement.

improvement. In a country where, if much is to be expected, much muſt be done, a term of fourteen years perhaps would be a fair mode of contracting between landlord and tenant.

" The original, and what may be termed the ſtaple, ſyſtem of huſbandry, followed in the greater part of this diſtrict, is, barley, oats; barley, oats; oats laid down to graſs; mowed, grazed; mowed, grazed about two or three years, then broke up again. Thus will the inconſiderate farmer puſh his rotation of crops, and exhauſt his land beyond all hope of recovery in any reaſonable time. Others, riſing from the mire of prejudice, follow a five-field huſbandry, with an intermediate application of manure: 1ſt, manured for wheat; 2d, barley; 3d, oats; ſlight dreſſing; 4th, barley, with clover lay; 5th, clover mown; then wheat again. Others manure for potatoes; 2d, wheat; 3d, barley, with clover lay; 4th, clover mown. The beſt method, followed by a few, is the four-field ſyſtem: 1ſt, manure for wheat; 2d, barley; 3d, ſummer fallow, turnips; 4th, barley; manure for wheat again. The principal manure on the coaſt are ſea-ſludge, ſhells, and ſand; in the interior, lime ſolely: the farm-yards being in general ill calculated to collect any quantity of rich dung; and the farmers are bad economiſts in the valuable article, manure. Lime is ſo plentiful and cheap, that it becomes a temptation to the Glamorganſhire farmer. Having ſeen the good effects produced by this ſubſtance in one or two inſtances, he immediately concludes it muſt be ſo in all; and by an injudicious and indiſcriminate uſe of it, often injures the land for years. A ſtranger to its nature, and the properties of the ſoils on which it is placed, he not only miſapplies it in many inſtances, but overcharges it in all. It may therefore be a proper queſtion to put, whether this admirable ſubſtance, which the ſcientific agriculturiſt converts to ſuch beneficial purpoſes, has been advantageous or diſadvantageous hitherto to the county of Glamorgan. The plough of the country is awkward in its ſhape, and too heavy for the generality of the ſoils; and, as is too often the caſe, even in ploughs of modern conſtruction, the line of draught and the line of reſiſtance by no means coincide. A point of the moſt material conſequence, both for diminiſhing the labour and giving regularity to the buſineſs of tillage. Ploughing, and moſt other operations of the farm, are performed by oxen, horſes being ſeldom uſed but in the ſhafts, or to go to coal-pits. How far the general uſe of oxen inſtead of horſes might be advantageous to the public or individuals, has never been clearly aſcertained. Much has been ſaid on both ſides of the queſtion; but moſt of the arguments have been furniſhed by theory, and the reſpective partiſans have cautiouſly ſuppreſſed every conſideration that was likely to weaken the apparent ſtrength of their cauſe. The ſuperior ſtrength and agility of the horſe have been oppoſed to the weakneſs and ſluggiſhneſs of the ox; and the cheapneſs of keep, and the value of the latter, when his labour is over, have been contraſted with the great expence, and little value, when dead, of the former; while both have overlooked the eſſential point in the adoption of horſes,—the *great fatigue they will*

undergo, at a time when labour is moſt wanted; and when, particularly in ſeed-time and harveſt, the very eſſential requiſite is power and diſpatch. Need I ſay, how often the future value of the ox is an imaginary conſideration; as numbers of them fall a ſacrifice to the improper treatment, or too great fatigue of the unnatural employment at theſe trying ſeaſons. *I can, from obſervation, ſay, that it is a loſing concern in this country.* This perhaps may be conſidered as a proper place for this remark; for it is famed for its breed of black cattle; and they even boaſt of a ſuperiority to all other breeds: and if an ox, either in point of weight or beauty, excel, it is cuſtomary, if of a dark colour, to ſay it's a *Glamorgan*. Theſe are frequently, when fat, ſold for fifty and ſixty pounds per yoke. But I muſt beg leave to differ from the general opinion; and think, that they are not equal to thoſe of Hereford or Devon. Putting the queſtion to ſome ſenſible graziers, they acknowledged, that the next in point of beauty and eligibility was the Devonſhire breed; and that the South Down ſheep approximated very near in value to their own. Perhaps a ſtronger argument could not be adduced in favour of the ſuperiority of theſe two breeds than this conceſſion: for, as Lord Bacon obſerves, ſelf-love induces every one to challenge *the pre-eminence to himſelf*; and he, to whom others with one conſent give the next place, may be preſumed to be ſuperior to others: for, while out of zeal for our own, we give the firſt place, juſtice demands of us to give the ſecond where it is *juſtly due*. The cows are ſmall in the body, with long ſlender legs, generally well milched; but, as may be inferred from their ſhape, no favourites with the butcher. I never could perceive any very material difference between the breed of black cattle here, and in the county of Pembroke,—moſt probably one original ſtock; and it is well known, that many of thoſe are purchaſed and ſold *as the breed of Glamorgan*. The ſheep are principally the native breed, much degenerated by length of time. This kind of ſtock is, however, improving, both in weight of carcaſe and goodneſs of fleece, by croſſings with the Dorſet, Cotſwold, and South Down. The improvement will doubtleſs produce a greater quantity of food; but the flavour will never be equal to that of the preſent ſmall mountain mutton." P. 185—192.

A ſtriking difference which ſubſiſts between the language and appearance of the inhabitants of certain diſtricts of Glamorganſhire and thoſe of their neighbours, is thus noticed:

"We before obſerved, the Normans and Anglo-Normans, ſoon after the Conqueror's time, eſtabliſhed themſelves in this country; and their deſcendants have formed a kind of diſtinct people ever ſince, viſible in the language, dreſs, and manners of the inhabitants: and though the line of demarcation is not ſo diſtinct as that diſcoverable between the hundreds of Rhos and Dengleddy, yet it may, without much difficulty, be traced. In Gower it is peculiarly ſtriking; their perſons are different: thoſe of Gower have thin faces, with narrow foreheads, flat cheek-bones, with a flat and rather ſharp noſe; hair

for

for the moſt part light, or brown, with blue or grey eyes. On the other hand, the Welſh have *dark eyes, dark hair*, high foreheads, with prominentc heek-bones. The dreſs of a female in Gower is a ſhort jacket and petticoat, with a ſtraw hat, and a piece of coarſe red cloth, about two yards long and one wide, with a deep fringe on one ſide, careleſsly thrown over the ſhoulder; hence denominated a Gower whittle. Thoſe of Celtic origin wear a long gown, a long blue cloth cloak, and a beaver hat. The language of the Gower people is Engliſh, with the intermixture of a few Norman French words, and the dialect rather broad and coarſe: ſo that a traveller might fancy himſelf in the Weſt of England. While, if you enter into a Welſh village, though not three miles diſtant, they will, if able, even refuſe to ſpeak to you in Engliſh. They ſeldom intermarry, and have an utter averſion for each other. When a man of Gower is aſked the reſidence of one in Llangevelach, a village on the Welſh ſide of the line, it is a common reply, "I danna knaw,—a lives ſomewhere in the Welſhery." But this affected contempt is retaliated upon them by the Welſh, who never ſpeak of the people of Gower without adding *lleidrai* or *yſpeilwri*,—thieves and robbers. The manners of the Welſh are, however, more engaging than thoſe of their high-bred neighbours;—the former are ſimple and civil, while the latter are forbidding and inſolent: they ſeem to have inherited a conſiderable ſhare of the haughty and overbearing diſpoſition which ſo ſtrongly characteriſed the Norman invaders; but the reſerve and frequent irritations of the Welſh are not calculated ſoon to ſubdue it." P. 195—197.

In the courſe of our peruſal of this work, we have obſerved ſo many inſtances of Mr. Evans's candour, that we are afraid that his deſcription of the ſavage treatment experienced by ſhipwrecked mariners from the inhabitants of the Southern coaſt of Wales, is not in the leaſt degree exaggerated:

"You will bluſh for humanity, my friend, when you are informed, that the cruelties exerciſed by the inhabitants of this coaſt towards the children of misfortune ſurpaſs the ruthleſs ſtorm or raging ocean. Nothing can exceed the diſtreſs that perſons muſt feel when driven in a moment on tremendous rocks, with nothing before their eyes but a certain and a ſhocking death! Or, ſhould they ſurvive, it will be with loſs of property and friends, and perhaps every thing that makes it deſirable to live! But the conduct of thoſe miſcreants called *wreckers*, adds pain to ſorrow, and poignancy to diſtreſs. We had heard much of the rapine and cruelty of theſe human vultures: but as every thing that tends to degrade the moral character of man has a retroſpect to ourſelves, and tends alſo to leſſen our own conſequence, we were unwilling to admit, but very partially, the reiterated teſtimony. A ſhort period, however, furniſhed an opportunity to ſome of the party for conviction.—A large veſſel, the Cæſar brig, outward bound to Santa Cruz in the Weſt Indies, deeply laden, came aſhore, in a dark night, on the rocks above-mentioned. The news that a *fine prize* was off Break-ſea

Point, was quickly circulated. Numbers inſtantly flocked down to the coaſt for the purpoſe of plunder; and oh! what were the ſenſations of the paſſengers and crew, when, by the dawning light, they diſcovered their ſituation! not only that it was impoſſible to get off the veſſel, but that ſhe would ſoon go to pieces! Meanwhile, theſe harpies by hundreds were aſſembled, and boarding in all directions; ſtaving in caſks and packages, for the more eaſy conveyance of their contents on ſhore; breaking open lockers, rifling the unfortunate paſſengers, and knocking down every one oppoſing their deſigns, or ſtanding in their way! Some gentlemen in the neighbourhood came down with what ſtrength they could collect, with a view to hinder their depredations; but ſhowers of *poplers, the large pebbles on the beach*, ſoon convinced them, that to attack or defend was in vain, and that the ſafety of their own lives depended upon a precipitate retreat. Indeed, their aim in the onſet is often to murder the perſons on board, that there may be no ſurvivors to become evidence againſt them. So totally loſt are they to thoſe feelings generally diſcoverable in the common robber, that neither age nor ſex appears to make the leaſt impreſſion on their obdurate hearts. They ſtrip even children and females, when dead; cut off their fingers, and tear their ears, for the ſake of the clothes and jewels: and leave their naked bodies expoſed on the beach, for interment to the returning ocean! It is affirmed, that they frequently kindle fires on the various eminences, to allure veſſels to the fatal ſhore; but, as we never witneſſed this, we will ſtop at that point, where humanity ſhudders at the recollection, and nature recoils at the rehearſal.

"Theſe people, in other reſpects, are for the moſt part harmleſs and inoffenſive; they act their different parts in ſociety like other men, and are even eſteemed induſtrious and honeſt; but when a wreck occurs, which they call a *God-ſend*, looking upon it as a ſpecial favour ſent to them in the courſe of providence, their nature ſeems changed, and they ſeize with rapacity, and defend with ferocity, what they conceive to be peculiarly their own. This idea muſt have originated in thoſe barbarous laws that formerly prevailed over all the Northern countries of Europe, and a few years ago ſubſiſted on the ſhores of the Baltic; permitting the inhabitants to ſeize on whatever they could recover from veſſels wrecked, as lawful prize. Ever ſince the time of Edward I. humane regulations have from time to time been made; and the law of wrecks gradually ſoftened in favour of the diſtreſſed proprietors and paſſengers: and a ſtatute of the late reign puts the property under the charge of the ſheriffs, recoverable by the owner paying a reaſonable ſalvage, and making it felonious to ſteal any thing from a veſſel, whether wrecked or not:—every thing ſeems to have been done that can be done by human laws for the prevention of ſo foul a crime. But the moſt wholeſome laws are unavailable for their end, unleſs they are regularly executed: were numbers to ſuffer for this crime, there cannot exiſt a doubt but it would be leſs frequent. But it too often happens, from the negligence and inattention of ſhip-owners and underwriters, that the force of the laws is weakened, and the deſirable effects

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they were intended to produce completely obſtructed; as in the preſent caſe, by the exertion of the ſheriff and ſome of his friends, two of the ringleaders were ſecured, and committed for trial to Hereford gaol; but at the enſuing aſſizes, no proſecutor appearing, the culprits were diſcharged." P. 111—114.

In his laſt letter, Mr. Evans makes ſome general remarks on the ſoil, climate, and productions of South Wales; and alſo on the manners of its inhabitants. Treating on the ſubject of religion, he notices the rapid increaſe of the number of enthuſiaſtic ſectaries which has of late years taken place in this part of the Principality. This increaſe he attributes to the poverty of the church, which is not provided with the requiſite funds to maintain a ſufficient number of well educated clergymen to ſupply the curacies; and to the neglect of preaching the doctrines of the Goſpel; with which, he ſeems to aſſert, that many miniſters of the eſtabliſhment are too juſtly chargeable. After enlarging on theſe topics, he cloſes his book with the following reflections, which do equal honour to his head and to his heart:

"While I thus oppoſe the uſurpation of the prieſthood, lament the diviſions among Chriſtians, and deprecate the conſequences ariſing from a miſguided zeal, I would not be underſtood to trench for a moment on the ſacred principle of toleration.—No! God forbid that, as a Chriſtian miniſter, I ſhould encourage the moſt diſtant idea of perſecution. The hiſtory of the evils ariſing from want of Chriſtian forbearance, and charity about difference in religious opinions, moſt powerfully deter me. As the principle of Tertullian is mine, the language of Tertullian is my motto, "Non eſt religionis religionem coercere." Let the right of private judgment remain inviolate; let the exerciſe of public worſhip, as far as conſiſtent with the ſafety of the ſtate, be perfectly free. But the bigot will object, the evil is increaſing; and toleration, already too far extended, evidently makes it the greater. What is to be done? *Not perſecute.* Remember, it is eaſier to rail than to reaſon; to cenſure, than confute. That miſrepreſentation and violence only tend to rouſe the fiercer paſſions, and widen the breach; that we ought to make allowances for our fellow-creatures, from the conſideration of our own weakneſs; reflect that few perſons view objects in the ſame light; and that, amid the dark and double images of things, it is difficult to ſeparate what is clear from what is obſcure, and aſſign each its proper place in the picture, as to light and ſhade; that univerſal orthodoxy or general uniformity were never yet eſtabliſhed; that faith is the gift of God, to which the heart muſt be diſpoſed by divine grace: any attempt, therefore, to change it, but by perſuaſion and prayer, is an uſurpation of that prerogative which God has excluſively reſerved to himſelf. *The weapons of our warfare are not carnal, but ſpiritual:* let us, then, by example as well as precept, perſuade them we are in the right, and by the purity of

our doctrines, and the fervency of our zeal, prove that we are of the true faith; and demonstrate, both by our *holding the truth* as well as the *lineage of our descent, that we are the genuine successors of the first Evangelists*, and that the true *apostolical succession is preserved without controversy in the episcopal church.* Remembering that he approximates nearest the throne of God, who most adorns the doctrines of the Saviour; let us, by forbearance, meekness, and moderation, endeavour to enlist those who are in error under the banners of benevolence; and may ministers, as the delegates of Heaven, propose truth in a way calculated to secure its triumph over the heart;—not cloud it by rancour and severity, but brighten it by the *heavenly rays of humanity and love.*" P. 447.

Having thus done justice to Mr. Evans, in paying our tribute of applause to the merits of his work, it remains for us to discharge an unpleasant duty in noticing some defects and errors by which it is not a little deformed. And we must, in the first place, observe, that though a long list of typographical mistakes is subjoined to it, this list by no means comprehends the whole of those vexatious interruptions of a reader's pleasure. We have marked many sentences in which the misprinting of words, and still more, in which inattention to punctuation, have involved the sense of the author in an obscurity which is not to be penetrated without more study than the generality of readers are willing to bestow. In many instances we remark an attempt at compression of style which degenerates into conceit. Thus, describing Cooke's Folly, near Bristol (p. 14.), Mr. E. informs us, that "he erected the building, and immured himself within its walls, received his provisions and other articles in a basket, and depending on this *envelope* for security." Alluding, in his account of Caerphyli Castle, to the quarrels which took place between Edward II. and his queen, he says, "Here, with his favourite the younger Spenser, he retreated before the *reginal* and baronial forces. As Mr. E., we presume, entertains a fond hope that his Tour may become a *vade-mecum* with those whom the pursuit of health or pleasure attracts to the romantic regions of South Wales, we would submit it to his consideration, whether some fair ladies may not be puzzled by the *verberatory* power of a hammer; (see p. 93, where, to increase the difficulty, the printer has substituted for the above-mentioned *hard word*, the nonsensical word *verbatory*). We are inclined to suspect, that were many an honest English country gentleman to stumble upon the passage in p. 3, in which we are informed that a certain "*prætorium* was defended by a *vallum*, and that a *vadum* at low water formed a communication with the opposite camp," they would marvel at Mr. E.'s erudition, but would at

the ſame time declare, that he was much too learned to be underſtood by people who were not deeply verſed in Latin: and in this notion they would be confirmed, if peradventure they turned to p. 39, and peruſed Mr. E.'s conjecture, that "moſt of the buildings on the weſtward of Caerleon were *extra mœnia*." Should they ſtudy the deſcription of the Roman camp, which occurs p. 4, and read, that "it was defended by a *cwm* leading to the river below, and a fort oppoſite the *cwm*," they would ſtill imagine that this "learned Theban" was treating them with a ſcrap of Latin; not dreaming that ſo profound a ſcholar would debaſe the topography of a Roman ſtation by the introduction of terms borrowed from his native Welſh. But, ſhould they diſcover (pp. 7, 8.), that oppoſite the river Throggy there is a *ſmall pill for boats*, their aſtoniſhment would be complete.

It ſometimes happens, that an affectation of ſcholarſhip betrays a poverty of learning.—If Mr. E.'s printer have not much to anſwer for, various paſſages which (if we may be allowed to exhibit to that gentleman a ſpecimen of his own ſtyle) *carbone notavimus*, indicate that his knowledge of the Latin language is not of the ſoundeſt quality: we do not lay much ſtreſs on his tranſlating *civitates* (p. 2.) by the word *towns*; he may poſſibly take it for granted that the loſs of a town would of neceſſity be followed by the loſs of the ſtate or diſtrict to which it belonged: but in p. 4, we find the barbariſm of *campa æſtiva* ſubſtituted for *caſtra æſtiva*. In p. 24, *ſcutam* is twice uſed for *ſcutum*. In pp. 39 and 104. his rage for the introduction of Latin names has betrayed him into the adoption of *phiala*, *fibula*, and *foſſa*, in the place of *phialæ*, *fibulæ*, and *foſſæ*. We preſume, alſo, that he can quote no authority for the porta *decumanus* which he mentions in his account of the Roman ſtation of Caeron, p. 104. When authors quote paſſages from the Latin claſſic writers, it is very deſirable that they ſhould quote correctly. Minute accuracy may, however, be occaſionally diſpenſed with. But we believe that it is generally expected that quotations from poets ſhould at leaſt be reducible to the rules of proſody: but to what rules either of metre or of grammar,

"Nomine *mutata*, de te fabula narratur *,"

can be reduced, we muſt acknowledge ourſelves to be ignorant.

If Mr. E. is unfortunate in his Latin, he is occaſionally not more happy in his Engliſh ſtyle. Many of his ſentences are obſcure and involved. On theſe, however, we ſhall not dwell,

* P. 255.

but proceed to point out a few from too large a collection which we have made, in which the hurry of writing has prevented him from being ſtrictly obſervant of grammatical conſtruction.

Preface, p. vi. "The inveſtigation of antiquities of a ſtill more early date, if not calculated to pleaſe, *are* intereſting in a more important view."

P. 61. "While the rapidity of the current beſpeaks its Alpine origin, the verdure of the adjoining paſture, abounding with numerous herds and flocks, *give* an additional zeſt to its delicious and luxuriant ſcenery."

P. 77. "Fitzhamon then proceeded to a diviſion of the domain, *agreeable* to the feudal ſyſtem of the Normans."

P. 99. "He experienced what all have done who have been acquainted with the world * * * * * that misfortunes daily diminiſh the number of our friends, and increaſe the number of our foes; that in exalted ſituations, *no more than* in humble life, the ſtream of adulation or aſſiſtance, *no longer* flows than it is ſupplied by the tide of proſperity."

P. 105. "The traeth or ſands are at flood covered, and *is* about as wide as the Thames at London bridge."

We could quote many more inſtances of negligence in point of ſtyle; but we fancy we hear our readers exclaim, "*Ohe jam ſatis eſt.*" Here, therefore, we ſhall cloſe our remarks, aſſuring Mr. E. that we entertain ſo high an opinion of the intrinſic merit of his work, that we hope we ſhall in due time, in the publication of a ſecond edition, have occaſion to congratulate him on the ſucceſsful diligence, with which he has ſubmitted it to the refining proceſs of correction.

ART. CCX. *The Decameron, or Ten Days Entertainment of Boccaccio. Tranſlated from the Italian. In Two Volumes. The Second Edition, corrected and improved. To which are prefixed, Remarks on the Life and Writings of Boccaccio; and an Advertiſement. By the Author of "Old Nick;" "A Piece of Family Biography;" &c.* London: Vernor and Hood. 1804. pr. 16s.; large paper, 1l. 4s.

THE Tales of Boccaccio are well known to thoſe who are totally unacquainted with the Italian language, by numerous French and ſeveral Engliſh tranſlations. The preſent editor had not, therefore, to recommend to notice an author whoſe fame might be endangered by an inadequate transfuſion of his ſenſe into another idiom, nor to expect fame or gratitude from the

the diſcloſure of ſources of knowledge or entertainment, not previouſly explored. He profeſſes no more than to have reviſed the Tranſlation which was printed for R. Dodſley, and publiſhed anonymouſly in 1741. The editor aſſures us, that "in the execution of his duty, he has not been frugal of his labour, and hopes that he ſhall not be found to have employed it entirely without effect." The correction of typographical and grammatical errors, was a taſk of great care and inceſſant vigilance; and of his diligence in this particular he gives ſeveral ſpecimens in the Advertiſement, to which a very ſlight compariſon of the preſent with the firſt edition would furniſh a copious augmentation. Theſe corrections, together with thoſe which were rendered neceſſary by the miſtakes which the original tranſlator made, for want of thoroughly underſtanding the original, the author of Old Nick was well qualified to make. He has, on previous occaſions, as well as in the preſent inſtance, ſhewn himſelf a profound and ingenious ſcholar, and an able and enlightened critic.

Another part of his taſk required an inflexibility of judgment which an amateur of the author could not have exerciſed, had he not been ſo firmly attached to the cauſe of virtue and morality, as to reject every temptation which fancy could throw in his way, and not permit a tale, or even an expreſſion, to remain on his pages which could offend the moſt rigid modeſty. On this ſubject he thus explains himſelf:

"Indeed Boccace is ſo licentious in many places," ſays the ſhort preface to the firſt edition, "that it requires ſome management to preſerve his wit and humour, and render him tolerably decent.—This I have attempted with the loſs of two novels, which I judged incapable of ſuch treatment."

On this "management" the editor has improved, and many words and ſentences that trenched on decency, although warranted by the original, he has metamorphoſed or expunged, without ceremony or compunction. Much the tranſlator has judiciouſly omitted, and ſome things he has treated with a freedom of tranſlation that might be juſtly reprehended; but, holding it not leſs wiſe than fit not to aſſume the character of an index, *claramque facem præferre pudendis*, the editor neglects to point out the former, and, not wiſhing to undertake an invidious and tedious taſk, paſſes over the latter unnoticed. The intereſt and effect of the ſtory are never diminiſhed by the laſt; and, where they ſuffer by the firſt, it is a ſacrifice at the ſhrine of modeſty, and will not only be excuſed, but commended, by thoſe from whom alone it is fame and honour to receive praiſe.

It

It is not our intention to enter into an examination of the Tales of Boccaccio; the exquiſite faney and ſportive wit by which ſome are characterized, and the glowing eloquence which diſtinguiſhes many paſſages, have rendered the author ſo generally renowned, that modern critics are driven to a reſpectful diſtance, and bound to receive with ſubmiſſion the uncontradicted decree of ages. We ſhall therefore confine ourſelves to the taſk of ſelecting from the introductory eſſay of the editor ſuch particulars of the life of Boccaccio, and ſuch obſervations on the origin and ſubſequent uſe which has been made of his narratives as will, in our opinion, beſt enable the reader to form an opinion of the merit of the author, and of the care, diligence, and judgment of the editor. The criticiſms are drawn from Filippo di Matteo Villani, Girolamo Tiraboſchi, Vincenzio Martinelli, M. Bayle, Warton, Tyrwhitt, and Roſcoe; the life is taken entirely from Thomas Wharton.

Giovanni Boccaccio was born at Certaldo, in Tuſcany, in the year 1313. He applied early to learning; and, according to his own account, had ſo ſtrong a diſpoſition for poetry, that before ſeven years of age, when as yet he had ſeen no fictions, had applied to no maſters, and ſcarcely knew his letters, he had produced ſome trifling tales. This diſpoſition was ſufficiently forcible to overturn the hopes entertained by his father, and to which he endeavoured to give effect, firſt by placing the youth with a Florentine merchant, who carried him to Paris, and ſubſequently by obliging him to ſtudy the canon law. But Boccaccio broke from theſe reſtraints; and becoming the diſciple and gaining the friendſhip of Petrarch, wrote many poems, and was by his contemporaries placed in the third rank, after Danté and the lover of Laura. Having ſeen, however, the platonic ſonnets of his maſter, Boccaccio, in a fit of deſpair, committed all his poetry to the flames, except *Le Téſeide*, an heroic poem in twelve books, in the octave ſtanza, which he adopted from the old French *Chanſons*, and thus firſt introduced among his countrymen. He ſought other inſtructors; and, having ſold his patrimony, muſt have abandoned his ſtudies, and been driven to poverty, but for the generous aid of his friend Petrarch. Boccaccio, however, in conſequence of his devotion to learning, procured a tranſlation of Homer into Latin, and obtained a profeſſorſhip at Florence for Leontius Pylatus, a Greek of Theſſalonica, to interpret and explain the Mæonian Bard.

The republic of Florence honoured Boccaccio with the freedom of a citizen, and employed him, among other public affairs, to negotiate the return of Petrarch; but, far from ſucceeding in the object of his miſſion, he was alſo perſuaded to

to quit the ſcenes of faction, which had diſguſted his maſter at Florence. He then rambled over ſeveral parts of Italy, and being kindly received by Robert, king of Naples, fell in love with that prince's natural daughter, whom he has celebrated by the name of Fiammetta, aſſigning to himſelf that of Dioneus. He alſo ſtudied at Paris, where Dante and he improved their taſte by reading the ſongs of Thiebauld, king of Navarre, Gaces Brules, Chatelain de Coucy, and many other ancient French fabuliſts. When the troubles ceaſed at Florence, he returned thither, but afterwards retired to Certaldo, where, far from the noiſe of the world, he devoted himſelf entirely to ſtudy. Notwithſtanding his poverty, he always refuſed to enroll himſelf in the ſuite of any lord, preferring his liberty to the advantages he might have derived from complying with any of the numerous ſolicitations which were made him. His too intenſe application cauſed a diſeaſe in his ſtomach, of which he died at Certaldo, in 1375.

His writings are thus enumerated:—In Latin; "An Abridgment of the Roman Hiſtory, from Romulus to the year of Rome 724;"—"The Hiſtory of Illuſtrious Women;"—"The Genealogy of the Gods;"—"A Treatiſe of Mountains, Seas, Rivers, &c.;"—and "*De Caſibus Virorum Illuſtrium;*" a work which was tranſlated into Italian, Spaniſh, French, and Engliſh, and gave birth to "*The Mirror for Magiſtrates,*" the origin of our hiſtoric drama. His Latin writings are characterized as haſty, crude, and uninformed. In Italian, he wrote "*Il Filocolo;*"—"*La Fiammetta;*"—"*L'Ameto;*"—"*Il Laberinto d'Amore;*—"*Il Comento di Danté;*"—"*La Vita di Danté;*"—and "Il Decamerone." In verſe, beſides the *Teſeide*, he left many compoſitions, from which he derived no reputation; but the celebrity of his proſe writings, in his native tongue, made him ample amends for the rigour of criticiſm to which his Latin and his verſe were expoſed.

After ſome general obſervations on the Decameron, and the date of its compoſition, the editor proceeds to notice ſome conjectures and ſome facts reſpecting the origin and fate of the various tales of which it is compoſed. Warton once fancied that Boccaccio might have procured the ſtories of ſeveral of his tales in the Decameron from ſome of his learned friends among the Grecian exiles, who, being driven from Conſtantinople, took refuge in Italy about the 14th century; as, for inſtance, that of *Cymon and Iphigenia*, where the names are entirely Grecian, and the ſcene laid in Rhodes, Cyprus, Crete, and other parts of Greece belonging to the imperial territory. The *Hiſtoriæ*, and *Poetica Opera*, mentioned by Boccaccio, as brought from Conſtantinople by his preceptor Barlaam, were

were undoubtedly works of entertainment, and perhaps chiefly of the romantic and fictitious ſpecies. It is natural to ſuppoſe that Boccaccio, both from his connections and his curioſity, was no ſtranger to theſe treaſures; and that many of theſe pieces, thus imported into Italy by the diſperſion of the Conſtantinopolitan exiles, are only known at preſent through the medium of his writings. It is certain that many oriental fictions found their way into Europe by means of this communication. Philip's ſtory of the geeſe, or the young man who had never ſeen a woman, is derived from a ſpiritual romance, called the hiſtory of Barlaam and Joſaphat, written in Greek, by Johannes Damaſcenus. The tale of the woman who concealed her gallant under a tub, is taken from the golden aſs of Apuleius. Boccaccio alſo copied many of his beſt tales from the Troubadours, to the circulation of whoſe poetry Rutebeuf and Hebers materially contributed. From the former of theſe compilers, Boccaccio certainly derived one, perhaps three or four ſtories; from the latter, four. Sacchette had publiſhed tales before the appearance of the Decameron; and this mode of compoſition had exiſted, in a rude ſtate, before the revival of letters in Italy. Boccaccio, therefore, collected the common tales of his country, procured others of Grecian origin from his friends and preceptors, the Conſtantinopolitan exiles; ſome few, perhaps, he invented; and ſeveral are matters of fact, of which he had been witneſs, or which were reported to him on good authority.

"It is acknowledged, that by the elegance of his embelliſhments, and the purity of his ſtyle, "he carried the art of ſtory-telling to the higheſt perfection;" nothing, in this reſpect, can be conceived more natural, perſpicuous, or elegant; his words ſeem made on purpoſe for what he deſcribes. The generality of the *beaux eſprits* in Italy agree, that the Decameron is the beſt book in their language, at leaſt in point of ſtyle. It is very remarkable that Boccaccio ſhould carry a barbarous language to its perfection all at once; a language left entirely to the people, and which had only a ſmall part of its ruſt rubbed off by the immortal Danté.

"When the Decameron was finiſhed, he allowed copies of it to be taken, as every body was deſirous of having it. Nay, it appears that copies were taken of part of it, before the whole was finiſhed; for, in a ſhort preface to the fourth day, he replies to thoſe who had already begun to criticiſe it. *This* work had coſt him very little pains; it was only an amuſement to him; and he was far from looking upon it as the chief ground of his reputation. What would have been his aſtoniſhment if he had been told,—Your Latin and Italian works will remain buried in the duſt of libraries, whilſt your Decameron, printed upwards of two hundred times, tranſlated into all the languages of Europe, read by every body, ſhall procure you the

the title of—the Cicero of Tuſcany, and the Father of the Italian language!—So was Petrarch aſhamed of his odes, ſonnets, &c. on his paſſion for Laura, and himſelf calls them *nugellas meas vulgares;* but it is to theſe nugellæ he is indebted for the high degree of reputation he enjoys.

"Boccaccio was ſoon imitated, yet often unſucceſsfully, by many of his countrymen: Poggio, Bandello, the anonymous author of *Le ciento Novelle antiche*, Cinthio, Firenzuola, Maleſpini, and others. Even Machiavel, who united the livelieſt wit with the profoundeſt reflection, and who compoſed two comedies while he was compiling a political hiſtory of his country, condeſcended to adorn this faſhionable ſpecies of writing with his *Novella di Belfegor*, or, the Tale of Belphegor."

Burton, in the Anatomy of Melancholy, mentions, amongſt other diverſions in which our anceſtors paſſed their winter evenings, the reading of *Boccace's Novelles*. About the middle of the 16th century, Aſcham, in his Schoolmaſter, beſtows an invective on the too great popularity of theſe tales. In 1566, ſixty of them were publiſhed by William Paynter, in a collection called the Palace of Pleaſure; and a ſecond volume of the ſame work, which appeared in the enſuing year, and was dedicated to Sir George Howard, contained thirty-four more. Of theſe two volumes, great uſe was made by Shakeſpeare, who derived from them many of the ſubjects of his plays. Several tales from the Decameron were alſo tranſlated into Engliſh rhyme; the friendſhip of Titus and Geſippus was rendered by Edward Lewicke; and Cymon and Iphigenia, and Theodore and Honoria, had appeared in Engliſh verſe early in the reign of Queen Elizabeth. The beſt ſtories of the early and original Italian noveliſts, either by immediate tranſlation, or through the medium of Spaniſh, French, or Latin verſions, by paraphraſe, abridgment, imitation, and often under the diſguiſe of licentious innovations of names, incidents, and characters, appeared in an Engliſh dreſs, before the cloſe of the reign of Elizabeth, and, for the moſt part, even before the publication of the firſt volume of Belleforeſt's grand repoſitory of tragical narratives, a compilation from the Italian writers in 1583.

"In the number indebted to Boccaccio, Chaucer ſtands conſpicuous. His *Canterbury Tales* were evidently planned in imitation of the Decameron; but the cauſe which gave riſe to the latter is by no means ſo happily conceived as that of the former. The *Reve's Tale*, or the Miller of Trompington; *Troilus and Creſſeide*, and the *Knight's Tale*, were founded on our author. When Chaucer ſays he tranſlates *from the Latin*, we muſt remember that the Italian language was called *Latino volgare*. Chaucer's *Clerke* declares, in his

his prologue to the *Clerke of Oxenforde's Tale*, or the ſtory of *Patient Griſeilde*, that he learned it of Petrarch, at Padua. But it was the invention of Boccaccio, and is the laſt in his Decameron."

The tranſlation of the Decameron into French, the editor obſerves, conduced in an eminent degree to circulate materials for poetry. Premierfait tranſlated it, at the command of Queen Jane of Navarre, who ſeems to have made no kind of conditions about ſuppreſſing the licentious ſtories, in the year 1414. On this occaſion the editor apologizes for a mode of conduct which he has not in the ſlighteſt degree ſanctioned by adoption, and accounts, by the circumſtances which followed the plague at Florence, for the occaſional licentiouſneſs of Boccaccio's tales. The author himſelf did not, however, eſcape the cenſure of the church for theſe compoſitions. His converſion was a point much laboured; and, in expiation of his follies, he was almoſt perſuaded to renounce poetry and the heathen authors, and turn Carthuſian. But, to ſay the truth, his life was nearly as looſe as his writings; till he was, in great meaſure, reclaimed by the powerful remonſtrances of his maſter, Petrarch, who talked much more to the purpoſe than his confeſſor.

Such are the documents concerning this celebrated collection of Tales, which the induſtry and taſte of the preſent editor have furniſhed; he might have deſcended to more minute particulars, and retraced, after Manni, the merits of each novel, its language and origin, and the uſe made of it by others ſince its publication; but this he has prudently declined: and, on the whole, we can pronounce the information he has furniſhed, abundantly ſatisfactory; and the tranſlation, as he has reformed it, in all reſpects unexceptionable.

ART. CCXI. *Travels in Upper and Lower Egypt, in company with ſeveral Diviſions of the French Army, during the Campaigns of General Bonaparte in that Country, and publiſhed under his immediate Patronage. By Vivant Denon. Embelliſhed with numerous Engravings. Tranſlated by Arthur Aikin.* 3 vols. 8vo. Price 2*l*. 2*s*. Longman. 1803.

ART. CCXII. *Travels in Upper and Lower Egypt, during the Campaigns of General Bonaparte. By Vivant Denon. Tranſlated from the French. To which is prefixed an Hiſtorical Account of the Invaſion of Egypt by the French. By E. A. Kendal, Eſq. Illuſtrated by Maps, Views, &c. &c.* 2 vols. 8vo. Price 18*s*. Croſby. 1802.

THE ſanguine hopes which prompted the French Government to attempt the conqueſt of Egypt, aroſe not merely from

from the views of military aggrandizement, but were in a degree inſpired by the romances of ſome of their writers of voyages, who repreſented the country as the abode of pleaſure, luxury, and health. Theſe miſrepreſentations were encouraged by the Executive Directory; and by favour of the deluſive expectations which were thus excited, they were enabled to diſpatch their moſt famous and fortunate General, with their moſt approved and victorious army, in queſt of uncertain advantages, to this dangerous and ill deſcribed region. Of the progreſs and failure of the expedition, many writers have given ample details, and on ſome of their works we have already preſented our opinions*; their details, though profeſſedly military, were not unmixed with political, local, and philoſophical obſervations; and the work before us, though written by a perſon who attended the expedition, not as a ſoldier, but as a ſcholar, contains much military narration, eſpecially reſpecting the expedition under General Deſaix into Upper Egypt, of which no exact account had been before communicated.

If the information which ſoldiers could afford was awaited with anxious eagerneſs, that which was expected from the *ſavant* excited a much more ardent ſpirit of curioſity. From him was expected the ſolution of thoſe difficulties which for ſo many ages had perplexed the learned, and the refutation of thoſe pretended wonders which had ſo long furniſhed diſcourſe to the credulous. Denon, a man ſuppoſed to be endowed with the advantages of education, ſeeking the Egyptian expedition under the impulſe of an inclination which had prevailed in his mind from his infancy†, patronized and indulged by Bonaparte, and attended in his progreſs by an army which would protect him from the injuries and inconveniencies which impeded the reſearches of other travellers; Denon, it was hoped, would accompliſh every rational view, and leave no well founded deſire of information unſatisfied. This expectation ſeems to have guided the eager enquiries of the National Inſtitute at Paris; to have ſwayed the mind of Bonaparte when he permitted the work to be dedicated to him; and to have warranted the publication of it in a ſtyle of extravagant expence, and cumbrous decoration. But alas! how often does poſſeſſion belie the viſions of expectation, and how rigorouſly are the exaggerations of hope repreſſed, when from all the promiſes ſo long held forth, and the circumſtances of pomp with which this production was iſſued into light, it was

* See Vol. I. p. 481.

† See Vol. I. p. 23, of Mr. Aikin's Tranſlation.

diſcovered

diſcovered to be the work of a very moderate ſcholar, diſcloſing information not in general new, illuſtrated by remarks far from profound; information collected amidſt the hurry and tumult of war; views ſnatched at deſultory moments, when the author was forbidden to viſit the ſpot he moſt deſired to ſee; reduced to beg for half an hour's grace to complete ſome favourite ſketch; uſing his knees for a table in making his delineations; meaſuring coloſſal ſtatues with a one-foot ruler; and, when he was ſuppoſed to be killed, hearing, inſtead of regret, the unfeeling exclamation, "There is one *ſavant* the leſs!" Such are the diſadvantages which have reduced him to the neceſſity of cloſing his work with this apology:

"For my own part, I ſhall eſteem myſelf happy, if, by my zeal and enthuſiaſm, I have ſucceeded in giving my readers an idea of a country ſo important in itſelf, and in the various recollections that are aſſociated with it; if I have been able to pourtray with accuracy its characteriſtic forms, colour, and general appearance; and if, as an eye witneſs, I have deſcribed with intereſt the details of an extended and ſingular campaign, which formed a prominent feature in the vaſt conception of this celebrated expedition; if I have attained this object, I ſhall be indebted for it to the advantage of deſcribing and delineating every thing immediately from nature."

M. Denon, it is true, affords room to hope that from the collections made by the Inſtitute of Cairo, abundant information will be ſupplied, and all hypotheſis ſuperſeded by indiſputable certainty; but theſe expectations may prove fallacious, like thoſe raiſed in behalf of M. Denon himſelf, and the promiſed publication produce nothing more than an additional proof that former travellers have nearly exhauſted all the peculiarities of Egypt, leaving to their ſucceſſors nothing but the means of rendering mankind more familiar with objects already known, by adding to the drawings and deſcriptions which have been already given of the various curioſities for which Egypt is noted. New views of pyramids, temples, ſtatues, and obeliſks; new ſpecimens of the hieroglyphic character; and new details of the contents of the mummy and bird repoſitories may be given, but theſe will not repay the taſk of enquiry, nor gratify the expectations of thoſe who hope from the labours of their own age an elucidation of the obſcurities which envelope the hiſtory of thoſe which are paſt.

Whether it is becauſe his ſubject was previouſly exhauſted, or becauſe M. Denon was unequal to the achievement of what was expected from him, few peruſe his book without feeling conſiderable diſappointment; but a conciſe ſentence cannot

cannot with juſtice be pronounced againſt it; it is not to be decried in the whole, becauſe it fails in giving unqualified ſatisfaction; nor is the reader to conceive that neither information nor inſtruction can be derived from it, becauſe all that was hoped for has not been accompliſhed.

In reviewing the travels of Denon, we ſhall conſider them in the ſame order as they are deſcribed. Firſt, The nature of the country and of the people he viſited; ſecondly, the military ſcenes to which he directs our attention; and thirdly, the deſcription he has furniſhed of the monuments of antiquity, and reliques of the arts, which form the moſt curious and moſt difficult ſubjects of inveſtigation to the traveller.

Whatever information might be poſſeſſed by individuals in France, it is certain that the greater portion of the army and of the nation were reconciled to the expedition by the expectation of a terreſtrial paradiſe, in which every French ſoldier was to enjoy ſix acres for his own uſe. Proportionate to the extravagant expectations thus excited, were the rage and deſpair which prevailed in ſome boſoms when they found the country ſo different from that depicted by hope. The ſoldiers, when they ſaw the ſands of the deſert agitated by the whirlwind, could exclaim with characteriſtic gaiety, "There go my ſix acres!" but another claſs of men poured out their chagrin in bitter complaints, which formed the maſs of the letters which were intercepted by the Britiſh veſſels, and publiſhed in London. Such at leaſt is the account given by Denon, and it deſerves ſome attention, as it ſhews the ſource of thoſe erroneous opinions which prevailed reſpecting the French in Egypt, even at the time when Sir Ralph Abercromby was preparing to land on thoſe ſhores.

"It was decided," he ſays, "to form a militia, to be made up of the travellers, ſpeculators, and, in ſhort, of all thoſe idle, wandering, and irreſolute men, who came up from Alexandria, or who were already returned from Cairo. Theſe *animals* of a doubtful deſcription, corrupted by the campaigns of Italy, having heard that in Egypt the harveſts were the moſt abundant in the univerſe, had imagined that the fortunes of thoſe who ſhould be the firſt to take poſſeſſion of ſuch a country, would be made to their hands. Others, of a debauched character, and whoſe minds had been faſcinated by the relations which Savary has given, had quitted Paris, to ſeek new pleaſures at Cairo. Others, laſtly, had come out as ſpeculators, to ſupply the wants of the army, to watch the ſtate of the markets, and to procure, and ſell at a high price, whatever the colony might need. The Beys had, however, carried off with them from Cairo all the money and rich moveable property; and the populace had pillaged the houſes of the more opulent inhabitants, before we had obtained poſſeſſion of that city. Bonaparte conſidered the appoint-

ment of army-furnishers as unnecessary; and the fleet of merchantmen was blocked up by the English. These combined circumstances threw a dark cloud over Egypt, to these travellers, at least, who were surprized at finding themselves in a captive state, defeated in their projects, and obliged to concur towards the defence and organization of an establishment, the aim of which was no less than the consolidation of the fortune and glory of the nation at large. They accordingly, in letters destined for France, entered into the most melancholy details; and these letters, which were intercepted by the English, contributed to mislead them as to our real situation. From a persuasion that we were dying with hunger, they sent us back our prisoners, to hasten the moment of our destruction; and published in their newspapers that one half of our army was at the hospital; while half the remainder was employed in leading the others, who were blind. At this time, however, Upper Egypt supplied us abundantly with the best corn, and Lower Egypt with the finest rice. The sugar made in the country costs only half the price of the sugar in France; and the innumerable herds of buffaloes, oxen, sheep, and goats, both belonging to the cultivators and to the Arab shepherds, abundantly supplied a new consumption at the time of our landing, securing to us plenty, and even superfluity for the future. To these resources we could add, as so many luxuries for our tables, fowls, fish, game, vegetables, and fruits of every description. Such were the objects of prime necessity and of luxury which Egypt afforded to these calumniators, who were in need of gold to repair the abuse they had already made of it, and who, being unable to find any, could perceive nothing around them except burning sands; a perpetual sun-shine; gnats and fleas; dogs which prevented them from sleeping; intractable husbands; and women who displayed their haggard necks, while their faces were veiled."

In another place he says,

"We then crossed the canal; and after a march of two hours we arrived at Davalta, a fine village, or rather a beautiful country; for in Egypt, when nature is charming, it is so in spite of all that men can add to it, or of the detractors of Savary, who have quarrelled so much with his luxurious descriptions. Nature here produces spontaneously groves of palms, under which flourish the orange tree, the sycamore, opuntia, banana, acacia, and pomegranate; and these trees form groupes of the finest mixture of foliage and verdure; and when these delightful thickets are surrounded as far as the eye can reach, with fields covered with ripe dourra, with mature sugar-canes, with fields of wheat, flax, and trefoil, which spread a downy carpet over the land, as the inundation retires; when in the months of our European winter, we have before our eyes this rich prospect of spring, which promises the abundance of summer, we may well say with this traveller that nature has organized this country in a most astonishing manner, and that there only want woody hills, with brooks flowing down their declivities, and a government which would render the people industrious, and prevent

vent the incurſion of the Bedouins, to render it the beſt and moſt beautiful country on the face of the earth."

Theſe explanations and deſcriptions muſt not, however, lead to the falſe concluſion that the riches and pleaſures of the country have not been groſsly exaggerated, by Volney, Savary, and others. Denon wrote under the inſpection of a maſter with whom the re-poſſeſſion of Egypt is a favourite object; and in the courſe of his work, though written during the peace, he does not heſitate to uſe the phraſe, "*when we enjoy quiet poſſeſſion of the country* *;" he is therefore obliged rather to ſanction the too flattering, than too gloomy account of the country; but from his narrative we gather the indiſputable ſtatement of the inconveniencies he endured. The plagues of various kinds enumerated by Sir Robert Wilſon †, could not be abſent from his obſervation, and he has added to them accounts of his ſufferings from the dogs, and the jackals, and, what is much worſe, the intenſe heat of the climate; the white ſoil, which is one of the cauſes of diſeaſed eyes; the *mirage*, which, amid the deſert, produces the tantalizing appearance of a lake; the dreadfully ſcorching *kamſin*, which by its heat occaſioned an irritation of blood productive of puſtules ſimilar to the ſmall-pox. On one occaſion, he ſays,

"The heat was ſo intenſe, that my feet were ſcorched through my ſhoes, and I was unable to ſit down for the purpoſe of drawing, till I had placed my ſervant between the ſun and myſelf, in order to intercept the rays, and procure me a little ſhelter: the very ſtones were become ſo hot, that, wiſhing to collect ſome cornelian agates, which are found in great abundance in the out-ſkirts of the town, I was obliged to lay each haſtily in my handkerchief as if it was a hot coal."

In another place;

"The heat was extreme on the 1ſt of July, our blood was inflamed by the ſolſtitial ſun: two ſoldiers fainted while we were leaving Keneh, and on the next morning fifteen others were obliged to be left behind; and if we had not by this time been a little accuſtomed to the climate, not an individual would have been able to reſiſt it; as it was, we were obliged to make ſhorter days journies, and to march only in the morning. Several of our people," he adds, "died of heat in this expedition: nothing is more frightful than this kind of death; a perſon ſuddenly falls ſick, which ſymptom, in ſpite of every aſſiſtance, is ſucceeded by faintings, in which the patient ſoon dies: our horſes alſo were ſubject to like accidents."

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* See Vol. I. p. 349. Aikin's Tranſlation.

† Imperial Review, Vol. I. p. 499.

Of the *kamſin* and its concomitant and ſubſequent effects, M. Denon gives the following account:

"I had often heard ſpeak of the *kamſin*, which may be termed the hurricane of Egypt and the deſert; it is equally terrible by the frightful ſpectacle which it exhibits when preſent, and by the conſequences which follow its ravages. We had already paſſed with ſecurity one half of the ſeaſon in which it appears; when, in the evening of the eighteenth of May, I felt myſelf entirely overcome by a ſuffocating heat; it ſeemed as if the fluctuation of the air was ſuddenly ſuſpended; I went out to bathe, in order to overcome ſo painful a ſenſation, when I was ſtruck, on my arrival at the bank of the Nile, with a new appearance of nature around me; this was a light and colours which I had not *yet* ſeen. The ſun, without being concealed, had loſt its rays; it had even leſs luſtre to the eye than the moon, and gave a pale light without ſhade; the water no longer reflected its rays, but appeared in agitation; and every thing had changed its uſual aſpect; it was now the flat ſhore which ſeemed luminous, and the air dull and opaque; the yellow horizon ſhewed the trees on its ſurface of a dirty blue; flocks of birds were flying off before the cloud; the frighted animals ran looſe in the country, followed by the ſhouting inhabitants, who vainly attempted to collect them together again; the wind which had raiſed this immenſe maſs of vapour, and was urging it forward, had not yet reached us; we thought that by plunging our bodies in the water, which was then calm, we could prevent the baneful effects of this maſs of duſt, which was advancing from the ſouth-weſt; but we had hardly entered the river when it began to ſwell all at once, as if it would overflow its channel, the waves paſſed over our heads, and we felt the bottom heave up under our feet; our clothes were conveyed away along with the ſhore itſelf, which ſeemed to be carried off by the whirlwind which had now reached us; we were compelled to leave the water, and our wet and naked bodies being beat upon by a ſtorm of ſand, were ſoon encruſted with a black mud, which prevented us from dreſſing ourſelves: enlightened only by a red and gloomy ſun, with our eyes ſmarting, our noſes ſtuffed up, and our throats clogged with duſt, ſo that we could hardly breathe, we loſt each other and our way home, and arrived at our lodgings at laſt, one by one, groping our way, and guided only by the walls, which marked our tract. We could now eaſily conceive the dreadful ſituation of thoſe who are ſurpriſed with ſuch a phenomenon of nature, when croſſing the expoſed and naked deſerts; and we were ſo accuſtomed to the ſerene ſky of Egypt, that we could hardly bear with any patience ſuch a ſudden tranſition.

"The next day the ſame maſs of duſt, attended with ſimilar appearances, travelled along the deſert of Lybia, it followed the chain of the mountains, and when we flattered ourſelves that we were entirely rid of this peſtilence, the weſt wind brought it back, and once more overwhelmed us with this ſcorching torrent; the flaſhes of lightning appeared to pierce with difficulty through this denſe vapour;

pour; all the elements ſeemed to be ſtill in diſorder; the rain was mixed with whirlwinds of fire, wind, and duſt, and in this time of confuſion the trees, and all the other productions of nature, ſeemed to be again plunged in the horrors of chaos.

"If the deſert of Lybia had ſent us theſe clouds of duſt, thoſe on the eaſt, on the contrary, had been inundated with water, for the merchants who came from the borders of the Red Sea told us, that in the valleys they had the water up to the middle of their legs.

"Two days after this diſaſter, we were told that the plain was covered with birds, which were paſſing on from eaſt to weſt, like the cloſe files of an army; and, indeed, we ſaw at a diſtance the fields appear to move, like a broad torrent flowing through the country. Thinking that they might be ſome foreign birds, we haſtened out to meet them; but inſtead of birds we ſaw a cloud of locuſts, who juſt ſkirmiſhed the ſoil, ſtopping at each blade of graſs to devour it, then flying off to new food. If it had been the ſeaſon in which the corn was young and tender, this would have been a ſerious plague; for theſe children of the deſert are as lean, as active, and as vigorous as the Bedouin Arabs; it would be intereſting to know how they live and produce ſuch multitudes in ſo arid a deſert; perhaps it was the rain that had fallen in the valleys which had ſuddenly hatched them, and had produced this emigration, juſt as certain winds bring ſwarms of gnats. The wind changing again in a contrary direction to their march, they were once more driven back into the deſert. Theſe locuſts are of a roſe colour, ſpeckled with black, very ſtrong, ſhy, and difficult to catch."

From the contradictory accounts of the climate and local comforts to be found in Egypt, it may be gathered that thoſe who wiſh to arrive at truth muſt abate largely from the promiſes of ſanguine ſpeculation, without ſanctioning all the violence of unqualified cenſure. In conſidering the minds, tempers, and manners of the people, a ſimilar ſyſtem will be uſeful and juſt. Oppreſſed, uninſtructed, and ſlaves of civil and religious tyranny, they partake largely in the vices and degradations which generally reſult from ſuch a ſtate; but they are neither ſo abject nor ſo unprincipled as ſuperficial obſervers or intereſted depredators would repreſent them. Denon, in his varying picture, gives frequent traits both of their virtues and vices. When intereſt or prejudice has impelled him to depict them in the worſt of colours, facts undeſignedly expoſed, relieve the ſombre tints he has laid on, and compel us to acknowledge, that inſtruction, and a melioration of government, are alone wanting to procure for the inhabitants of Egypt a reſpectable rank in the eſtimate of ſociety.

As illuſtrations of this obſervation, we ſhall preſent the reader with ſome inſtances given by Denon of the effects of different paſſions and modes of conduct, producing ſometimes

glaring acts of vice and horror, and yet at others, dictating ſentiments and modes of conduct which muſt claim reſpect and admiration.

"If my reader," he ſays, "be deſirous to appreciate the domeſtic ſlavery of the eaſtern nations, and is prepared to ſhudder at the atrociouſneſs of jealouſy when it is ſupported by a received prejudice, and when its tranſports are abſolved by religion, let him read the following anecdote:

"On the ſecond day's march of our troops, after their departure from Alexandria, ſome of the ſoldiers in paſſing near Beda, in the deſert, met with a young woman whoſe face was covered with blood. In one of her arms ſhe held an infant, and extended the other in ſearch of an object which might either inflict vengeance on her, or ſerve her for a guide. Their curioſity being excited, they called for their conductor, who was at the ſame time their interpreter; and, on approaching, heard the ſobs of this wretched female, whom cruelty had deprived of her ſight. Aſtoniſhed at ſeeing her in this ſad condition, and accompanied by an infant, in the midſt of a deſert, they queſtioned her, and learned that the ſhocking ſpectacle which they had in view, was the effect and reſult of a fit of jealouſy. The victim did not dare to murmur, but offered up prayers for the innocent babe which partook of her misfortunes, and which was about to periſh through miſery and want. Our ſoldiers, moved by pity, inſtantly gave her a part of their rations, and loſt ſight of their own neceſſities, on contemplating others, which were ſtill more urgent. They had juſt deprived themſelves of their ſmall portion of water, which was extremely ſcarce, and which they were about to be abſolutely in need of, when they ſaw a madman approach, who, feaſting his ſight on the ſpectacle of his revenge, kept his victims conſtantly in view. He ſnatched from the woman the bread and water ſhe held in her hands, the laſt ſource of exiſtence which compaſſion had juſt granted to miſery. 'Forbear!' he exclaimed: 'ſhe has forfeited her own honour, and has tarniſhed mine. That infant is my opprobrium; it is the offspring of guilt.' Our ſoldiers endeavoured to reſiſt his depriving the female of the ſuccour they had juſt afforded her; when his jealouſy was inflamed, becauſe the object of his fury was alſo becomes an object of pity. He drew a poniard, with which he gave his wife a mortal ſtab; and, ſeizing the infant, held it in the air, and daſhed it lifeleſs on the ground. Then with an air of ferocious ſtupidity, he ſtood motionleſs, looking ſteadfaſtly at thoſe who ſurrounded him, and braving their vengeance.

"I enquired whether there were any laws to repreſs ſo atrocious an abuſe of authority. I was told that this man had *done wrong* to ſtab his wife, becauſe, if God had vouchſafed to ſpare her life, this wretched creature might, at the expiration of forty days, have been received into a houſe, and kept on charity!"

The reflection which introduces this anecdote is well applied as relating to the individual, but Denon furniſhes an inſtance

in a ſubſequent page *, of a jealous huſband not leſs complaiſant than the beſt good-natured man he ever knew even in Paris; and in the following ſhort ſpecimen he ſhews that in a nation ſo tenacious and ſo eaſily jealous, the utmoſt humanity, liberality, and benevolence, have been ſpontaneouſly and largely exhibited.

"I was not a little ſurpriſed at finding at the poſts we occupied in the village, ſeveral women in the company of our ſoldiers, whoſe eaſe and gaiety I conſidered as an illuſion. I could not perſuade myſelf but that they were familiar with our language. Each of them had made her choice freely, and they all appeared perfectly well ſatisfied. Some of them were very pretty, and it was ſo novel a thing to be fed, attended, and well treated by their conquerors, that I am of opinion they would willingly have followed the army. To belong is ſo entirely their deſtiny, that nothing but a ſenſe of obedience could have induced them afterwards to return under the domination of their fathers and huſbands. In ſuch a ſtrange predicament, they are not received with that ſcrupulouſly inexorable jealouſy which characterizes the Orientals. 'It was owing to the war,' ſay they; 'we were unable to defend them. They have ſubmitted to the law of the vanquiſhers, and are not more tarniſhed on that account, than we are diſhonoured by the wounds we have received.' In this way they again enter the haram; and there is never any altercation about what has paſſed. By ſuch nice diſtinctions as theſe, jealouſy is refined, and becomes a noble paſſion, of which man may even boaſt."

Denon gives accounts of the inhumanity of the Arabs, and the other inhabitants of Egypt, in war; he decries, like a true modern Frenchman, the influence of their prieſts; diſapproves many of their ſocial and political inſtitutions, frequently charging the deſolation of the country and the faults of the people on the vices of the government, and vaunting the reform which would be effected, and the happineſs which would be introduced, by the permanent eſtabliſhment of the dominion of France. He deſcribes the danger to which ſtragglers from the main body were expoſed, and laments the fate of Adjutant Delaunau, who was ſhot through the head becauſe the Arabs who had taken him priſoner could not agree about the diviſion of the ranſom: but he acknowledges,† that

"The French whom they had made priſoners, in deſcribing the hardſhips they ſuffered during their captivity, conſidered them rather as the effect of the mode of living adopted by this nation, than as the reſult of their barbarity. The labour which was required of them was neither cruel nor exceſſive: they had to attend on the women, and to load and drive the aſſes and camels."

* Vol. i. p. 223: Aikin's Tranſlation. † Vol. i. p. 120.

He further does them the juſtice to add, that they bear no malice for the events of which a ſtate of warfare may have been productive; and that they perform acts of generoſity towards their enemies, with a good grace*; and after concluding a moſt partial account of what he terms the *revolt* of Cairo, with a reflection, that the devotees and ſome of the great people were fanatical and cruel, he allows that the middle claſs was perfectly humane and generous, and gives inſtances of their incurring every danger, and trying every expedient, to ſave the lives of their enemies.

In another place, he relates an anecdote which exhibits the hoſpitality of the Arabs in a view at once intereſting and honourable:

"A French officer had been ſeveral months priſoner to a chief of the Arabs, whoſe camp was ſurpriſed in the night by our cavalry, and who had barely time to eſcape, his tents, cattle, and proviſions having fallen into our hands. On the following day, fugitive, ſolitary, and without any reſources, he drew from his pocket a cake, and, preſenting the half of it to his priſoner, ſaid to him; "I do not know when we ſhall have any more food; but I ſhall not be accuſed of having refuſed to ſhare my laſt morſel with one whom I eſteem as my friend."

Deſcribing the melancholy appearance of a deſolate country, Denon takes occaſion to attribute all the miſeries which he deplores to the vices of the government.† It would be indeed a moſt difficult taſk to write a panegyric on that eſtabliſhed in Egypt, but it is not difficult for the eulogiſt of a moſt unjuſt invaſion, to exaggerate miſeries and magnify errors, for the purpoſe of palliating the crimes of his heroes. A government not theoretically good, and practically, in many caſes, oppreſſive, may yet be ſo familiarized by uſe, as to afford frequent facilities for enjoyment; and where the climate yields the means of gratification, much luxury and much content. The ſtate of ſlavery cannot be, in the abſtract, a theme of panegyric, yet that rule could not have been very oppreſſive, which produced the affecting inſtance furniſhed by Denon,—of the ſlave who preferred incurring every riſk of a new captivity, or even of death, to the agony of abandoning his maſter in the moment of death. Nor will it be eaſy to perſuade thoſe who read with attention and reflection, that invaſion for the ſake of producing a change of maſters, was a kindneſs to a people whoſe general habits, ſtate of proviſion, benevolence to the poor, and general means of enjoyment, are thus ſtated by Denon himſelf:

* Vol. i. p. 239. † Ibid. p. 362.

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"The Egyptians individually are dexterous and induſtrious, and, as they have ſcarcely more tools to work with than any ſavage, it is ſurpriſing how much they do with their fingers, the inſtruments to which they are commonly reduced; and with their feet, with which they aſſiſt their hands wonderfully. As workmen, they have one great recommendation, which is, that they are patient and unaſſuming, and ready to repeat their work till it is done to your mind. I know not whether they can be made brave; but we ought not to ſee, without ſome apprehenſion, the qualities of good ſoldiers, which they already exhibit; they are eminently ſober, as active on their legs as couriers, centaurs on horſeback, and tritons in ſwimming.

"We found all kinds of proviſions at a very low price: bread was one ſous the pound; twelve eggs, two ſous; two pigeons, three ſous; a gooſe, weighing fifteen pounds, we got at twelve ſous:—could this be poverty? Such, too, was the abundance of theſe articles, that after more than five thouſand of us had remained here three weeks, and had increaſed the conſumption, and ſcattered out money, no riſe in the demand for theſe neceſſaries had taken place.

"A houſe of public entertainment, which had almoſt invariably belonged to the Mameluke, heretofore the lord and maſter of the village, was furniſhed in a moment, according to the faſhion of the country, with mats, carpets, and cuſhions. A number of attendants, in the firſt place, brought in perfumed water, pipes, and coffee. Half an hour afterwards, a carpet was ſpread, and, on the outer part, three or four different kinds of bread and cakes were laid in heaps, the centre being covered with ſmall diſhes of fruit, ſweetmeats, creams, &c., the greater part of them pretty good, and very highly perfumed. This was conſidered but as a ſlight repaſt, which was over in a few minutes. In the courſe, however, of two hours, the ſame carpet was covered afreſh with large loaves, immenſe diſhes of rice, either boiled in milk or in rich gravy ſoup; halves of ſheep, badly roaſted; large quarters of veal; boiled heads of different animals; and fifty or ſixty other diſhes, all crowded together, conſiſting of highly-ſeaſoned ragouts, vegetables, jellies, ſweetmeats, and honey in the comb. There were neither chairs, plates, ſpoons, forks, drinking-glaſſes, nor napkins: each of the gueſts, ſquatted on the ground, took up the rice in his fingers, tore the meat in pieces with his nails, dipped the bread in the ragouts, and wiped his hands and lips with a ſlice of bread. The water was ſerved in a pot; and he who did the honours of the table, took the firſt draught. In the ſame way, he was the firſt to taſte the different diſhes, as well to prevent his gueſts from harbouring any ſuſpicions of him, as to ſhew them how ſtrong an intereſt he took in their ſafety, and how high a value he ſet on their perſons. The napkins were not brought until after dinner, when each of the gueſts waſhed his hands. He was then ſprinkled over with roſe-water; and the pipes and coffee produced.

"When our repaſt was ended, our places were occupied by the natives of the ſecond claſs, who were very ſoon ſucceeded by others. From a motive of religion, a poor beggar was admitted: next came the

the attendants; and, laſtly, all thoſe who choſe to partake, until nothing was left.

"If theſe repaſts cannot boaſt the convenience of ours, and the elegance by which the appetite is whetted, it is impoſſible not to be ſtruck by the abundance, by the frank hoſpitality they diſplay, and by the ſobriety of the gueſts, who, notwithſtanding there are ſo many diſhes, do not remain more than ten minutes at the table.

"I went down into the garden, which appeared by moonlight to be worthy the deſcription which Savary has given. This was the pleaſure-houſe of Murad Bey. I had heard its charms depreciated, and I only now ſaw it after the march of a victorious army; but I could not help feeling that, without reſorting to needleſs compariſons, the oriental luxuries have their charms, and fill the ſenſes with voluptuous pleaſures. We do not here find, indeed, thoſe long alleys which are the pride of the French gardens, nor the ſerpentine walks of the Engliſh, where health and appetite are the reward of the exerciſe required to ſurvey them; but, in the Eaſt, where indolent repoſe forms one of the chief luxuries, the tents, or kioſks, are pitched under the thick branches of a cluſter of ſycamore, and open at pleaſure upon a fragrant underwood of orange and jeſſamine. To this is added the voluptuous pleaſure of enjoyments ſtill but imperfectly known to us, but which we may eaſily conceive; ſuch, for inſtance, as to be attended by young ſlaves, who unite to elegance of form, gentle and careſſing manners; to be indolently ſtretched on vaſt and downy carpets, ſtrewed with cuſhions, in company with ſome favourite beauty, breathing perfumes, and intoxicated with deſires; to receive ſherbet from the hands of a young damſel, whoſe languiſhing eyes expreſs the contentment of willing obedience, and not the conſtraint of ſervitude. Surrounded with theſe delights, the burning African need not envy the inhabitants of Europe; and man may find happineſs wherever there is beauty and grace, whether in the gardens of Trianon, or repoſed on the banks of the Nile."

We have already intimated, that the military part of this work will not be found the moſt intereſting: Denon relates, without much novelty of thought or expreſſion, events which have been copiouſly deſcribed by others; but the progreſs of the expedition led him alſo to attend the expedition of Deſaix into Upper Egypt, which has not been narrated by any other perſon, and therefore affords ſome gratification to curioſity. Both tranſlators give M. Denon great credit for the impartiality of his narrative, and the honeſt indignation with which he deſcribes the atrocities committed by the troops whom he accompanied. Mr. Aikin judiciouſly makes a deduction on account of his natural partiality towards his countrymen, and his perſonal regard for many of the chiefs. On the whole, however, he ſeems to have related all the facts which came within his knowledge, and to have exhibited all the reflections which aroſe in his mind, without regard to conſiſtency in their effect,

effect, and with the levity of a garrulous Frenchman, who conſiders it impoſſible for the heroes of his own nation to be in the wrong.

He begins his narrative with his departure from Paris, and gives no circumſtance at all novel till the capture of Malta. Here his ſenſibility was excited, even to tears, by the expreſſions of joy and gratitude manifeſted by the Turkiſh and Arab ſlaves, whom Bonaparte politically ſet free; but he has not a ſyllable of commiſeration for the inhabitants, who were obliged by the brutality of the ſoldiery to ſhut the coffee-houſes, the places of public amuſement, and the ſhops, and to conceal their women: the only reflection extorted from him by theſe circumſtances, is, "This fine city, where we ſaw no one but ourſelves, appeared dull to us."

The eſcape of the French fleet from the purſuit of Nelſon, and the ſubſequent events, to the ſtorming of Alexandria, are related by Denon, without any material variance from the other accounts publiſhed in France. In deſcribing the early conflicts with the Bedouin Arabs, he gives, in a few lines, a ſtriking account of their habits and modes of life:

"It was neceſſary to encamp and decamp continually; for which purpoſe all the camp equipage was kept packed up, and, in leſs than a quarter of an hour, the cavalcade was in motion. This equipage conſiſted of a mill to grind the corn and coffee; of a round iron plate, on which to bake the flat cakes; of a large coffee-pot, a ſmall one; a few dried goatſkins, to hold the water; a few ſacks of corn; and the tent-cloth, in which all theſe articles were wrapped. A handful of roaſted corn, and a dozen of dates, were the cuſtomary ration on the marching-days, accompanied by a ſmall allowance of water, which, on account of its ſcarcity, had been applied to every other purpoſe before it was employed to allay the thirſt.

"Their ſobriety, when contraſted with the artificial wants we have created, gives them an evident advantage over us; and I do not know how ſuch men can be eaſily ſubjugated, or brought over by perſuaſion. They will have the eternal reproach to urge againſt us, that we have reaped rich harveſts on the tombs of their anceſtors."

(To be continued.)

ART. CCXIII. *Oberon: or Huon de Bourdeaux: a Maſk. And Oreſtes: a Tragedy. By William Sotheby, Eſq. F.R.S. & A.S.S.* 12mo. pp. 240. price 7*s*. Cadell and Davies, London. 1802.

SUCH of our readers as have had the pleaſure of peruſing Wieland's Oberon, will doubtleſs recollect Sheraſmin's tale, which occurs in the ſixth canto. The ſubſtance of this humorous *fabliau* has been long rendered familiar to the admirers of Engliſh poetry, by the January and May of Pope. Wieland, however, has not only introduced, as witneſſes of the

the youthful bride's infidelity, Oberon and Titania, the king and queen of the fairies, and aſcribed to the intervention of the latter, the ſucceſs of the faithleſs fair one's attempt to impoſe upon her huſband; but he has alſo repreſented the fairy monarch as inſpired with indignation at the wickedneſs of the ſex, and baniſhing his queen from his preſence, with a reſolution never more to hold any intercourſe with her. This reſolution he confirms by the following oath:

" And now by that tremendous God I ſwear!
By him whom ſpirits ſilently adore!
No power ſhall ſhake the ſolemn oath I ſwore,
Till, mark'd by fate itſelf, a youthful pair,
Warm'd by pure love, and faith's undying flame,
In weal or woe eternally the ſame,
Joys that ſeduce, and pains that tame the heart,
Their ſouls ſtill join'd, though doom'd by fate to part,
By innocence abſolve this deed of wanton ſhame."

The Maſk of Oberon, which exhibits the trials of the " youthful pair" whoſe fidelity and conſtancy abſolve the fairy monarch from his vow, opens by an invocation of the fays and elves. Theſe ſhadowy beings appear at the call of Ariel; and in the following exquiſite ſtrains deſcribe the cheerleſs life which they have led ſince the fatal hour

" When jealous diſcord ſhook the fairy throne."

1ſt FAIRY.

" Through time untold, where lurk'd the toad,
Clos'd in the cold rock's central womb,
I drove him from his lone abode,
And there I pin'd in ſunleſs gloom;
Doom'd o'er the dreams of bliſs to weep,
When cradling lilies rock'd my ſleep.

2d FAIRY.

I crept beneath the thorny ſhade
Where ſnakes had caſt their coily ſloughs,
There, forc'd by fate, I wreath'd my braid
With berries pluck'd from night-ſhade boughs;
And as the rude weed ſwell'd my hand,
I ſigh'd for flowers of fairy land.

3d FAIRY.

From yon ſcath'd oak, at twilight grey,
When the horn'd owlet left her young,
I ſcar'd her moon-ey'd brood away,
As on their neſt my limbs I flung;
And there I thought on fairy bow'rs,
And ſadden'd o'er remember'd hours.

4th FAIRY.

Where mortal thing might never breathe,
While loitering ice-drops, one by one,

Burſt

Burſt on the fretted flints beneath,
And turn'd each earthly form to ſtone;
I wept for fairy fountains clear,
And told each ice-drop with a tear.

CHORUS.

Now, foreboding woe to come,
Spirit, we dread to hear our doom."

After a ſhort dialogue between Ariel and the other fairies, Sylpha deſcends, and apprizes the former, that in purſuance of her preternatural ſuggeſtions, Huon of Bourdeaux is on his way to Bagdat, with the intention of reſcuing from the arms of the Tartar prince Horaſbec, Rezia, the fair daughter of the ſultan; and, at the ſame time, of avenging the death of his father, whom Horaſbec had baſely ſlain. Huon having ſet out on his journey to Paleſtine, Sylpha had

——————" lonely left him,
A wearied ſtranger near the woodman's cave."

Thither the ſcene changes, and Huon, exploring his way through the pathleſs wild, there finds old Euſtace, his father's ſquire, who, ſince the murder of his maſter, had, in that dreary ſpot, led a life of ſolitude. The truſty veteran being informed of the motives of Huon's journey to Bagdat, determines to accompany him.

In the ſecond act, a dialogue between Salma, and Mirza the confidante of Rezia, gives intimation of the paſſion which the princeſs has conceived for Huon, in conſequence of ſeeing his image in a dream. The ſcene afterwards changes to a deſert, over which Huon and Euſtace " bend their weary way." The former underſtanding that a path through an enchanted wood that ſkirts the ſolitary wild, will conduct the traveller to Bagdat in two hours, determines, in ſpite of the remonſtrances of his ſquire, to direct his courſe that way. He has no ſooner entered the receſſes of the foreſt, than Ariel gives the following inſtructions to the attendant fays:

" Where maze in maze meand'ring round,
The leafy labyrinth ſhades the ground;
Haſte, and as the wanderers ſtray,
Lure to yon central ſpot their way.

Thou, like the fire that nightly flies,
When o'er the marſh blue miſts ariſe,
On wings of gleaming vapour ride,—
Before them flaſh, and onward glide.

Thou, earth-fixt on the hillock damp,
Trim with green flame the glow-worm lamp,
That ſpots with light the gloomy ſhade,
And beams an emerald on the glade.

Thou,

Thou, like the watch-tow'r's diſtant light,
That ſtars the promontory's height,
And ſtreaming o'er the darkſome tides,
The ſtorm-toſt wreck to anchor guides,
Flame o'er yon pine that tops the grove,
And blaze a beacon from above."

When arrived at the "central ſpot," Huon beholds in viſion a goodly caſtle, from the portals of which Oberon advances in a car drawn by lions. Between the fairy monarch and the travellers the enſuing dialogue takes place:

"EUSTACE.
"'Tis he!—the demon—
Fly, fly, my lord.
HUON.
Behold the god of love!
EUSTACE.
'Tis the deceitful fiend—
OBERON.
Stay, Huon, ſtay;
Thy happineſs thou fly'ſt!
HUON.
How ſweet his voice!
EUSTACE.
More fell than thunder when it rives a rock—
Youth! I will force you from the ſpot.
OBERON.
Oh! ſtay—
HUON.
Looſe me—if fiends have ſhap'd that beauteous form,
I will not fly—unhand me!
OBERON.
Raſh old man!
Yet not the ſunſhine purer than thy ſoul,
Or thou hadſt felt my vengeance—with ſoft breath
Thus I chaſtiſe thy folly.
(OBERON *gently blows his horn, and* EUSTACE *ſwoons at his feet.*)
Why thus mute,
Huon of Bourdeaux? Speak, and dread me not.
HUON.
Why ſhould I fear? Who art thou?—Speak thy will.
OBERON.
I am the monarch of the fairy realm—
Huon of Bourdeaux, hear!—I long have lov'd thee,
Not like weak mortals, with capricious fondneſs,
As fancy wavers, but that in thy ſoul
I trac'd each kindly ſeed of opening virtue.
Manhood matures the fruit, that in thy ſpring
Bloom'd with delightful promiſe. I will aid thee.

HUON.

HUON.

Hail! Fairy Monarch!

OBERON.

Interrupt me not.
Bow down—around thy neck I chain this horn;—
How ſeeming worthleſs! yet the globe itſelf,
Chang'd to a diamond ſphere, would fail to purchaſe
This matchleſs gift. Soft wind along its folds
Low melodies; then, breathleſs at thy feet,
Fierce kings, and hoſts in arms that fought thy life,
Shall ſwoon in death-like trance:—if loudly rung,
At once I ſtand before thee, though the earth
Roll'd its waſt orb between us.—Yet, beware—
Nor waſte on worthleſs cauſe that ſolemn call:—
That ſolemn call once heard, the o'ertrain'd bugle
Flies back to fairy-land.

EUSTACE (*ſlowly recovering*).

Aye, aye, I ſaid it—
'Tis the ſly demon—you'll ne'er ſmile again—
My brain ſwims, and the foreſt dances round.

OBERON—(*to Euſtace, preſenting to him a golden goblet, filled with wine*).

Take this o'erflowing bowl—its potent juice
Shall renovate thy frame, and ſwell each vein
With youth's gay dancing blood.—

HUON—*to Euſtace.*

Nay, fear not, Euſtace!

EUSTACE.

Look, ſir, 'tis colour'd with the Gaſcon grape,
Red as a ruby—o'er the brim it bubbles—(*he drinks*)
How! it o'erflows again!—full as at firſt!—
I left no drop: but as I drain'd the bowl,
I ſaw theſe eyes reflected in its hollow
Beam in bright gold.—(*To Oberon*)—Low at thy feet I kneel,
God of the golden bowl.

OBERON.

Huon, receive it.
The gold by fairy graver quaintly chas'd,
Makes not its value; nor the wine that pour'd
Through aged veins the jocund blood of youth;
But its inſtinctive quality, that proves
The nature of the heart.—If pure the lip
That taſtes the bowl, the liquor, ſelf-ſupply'd,
Streams without fail: if baſe, th' indignant bubbles
Sink, ſelf-abſorb'd, and the void goblet, turn'd
To fiery metal, brands the man of guilt.
Take it—and now farewel!—To Bagdad haſte:
There, at the nuptial feaſt, claim thou the bride.
Till then, in fearleſs truſt repoſe on me.
Behold thy path."

Being

Being thus equipped, Huon proceeds to Bagdat. Whilſt he is ſuppoſed to be purſuing his journey, a pathetic interview takes place between Oberon and Titania in the enchanted foreſt; at the termination of which, in conſequence of the fairy king's expreſſing a hope that by the virtuous conduct of Huon and Rezia he may be abſolved from his unhappy vow, the chorus of his attendants burſts into the following animated ſong:

" Hail, golden Hope—we heard the King,
And ſhall again on boundleſs wing,
At will our revelry renew,
And pledg'd in acorn bowls, ſip heav'n's ambroſial dew.

1ſt FAIRY—*(ſolo.)*
On earth when Eve's pale twilight gleams,
I, on the goſſamer with viewleſs pace,
The moon will challenge to the race;
And laugh to ſee her ſwifteſt beams
Silvering the web that dances in the wind,
Glide, as I reach the goal, a fairy's length behind.

2d FAIRY—*(ſolo.)*
I, o'er the ſea my courſe will take,
And catch with unwet feet the leſſ'ning ſail
That vaniſhes before the gale—
And ſliding in its level wake,
Number the ſparkles of the foamy tide
That, glittering o'er the prow, ſtream radiance far and wide.

3d FAIRY—*(ſolo.)*
I, through the path of air will ſoar,
And when the ſummer meteor flames afar,
Swifter than glance of ſhooting ſtar,
Will flaſh its tranſient courſe before;
While ſcatter'd from my wings in dew-drops bright,
The rain-bow's lunar arch o'er-canopies my flight.

4th FAIRY—*(ſolo.)*
I, on the ſun's ſlope beam will ride,
And as it ſinks th' Atlantic wave beneath,
From clouds of roſeate luſtre wreath,
My robes of light, by fancy dyed:
Fringe with etherial braid my new-fledg'd wing,
Then ſpread its feathery pomp, and fan the fairy king.

CHORUS.
Hail, golden Hope! we heard the King,
And ſhall again on boundleſs wing,
At will our revelry renew,
And pledg'd in acorn bowls, ſip heav'n's ambroſial dew."

Nor are the pleaſing expectations of the elfin minſtrels diſappointed. Huon arrives at Bagdat, where he challenges Horaſbec,

Horaſbec, and ſlays him in ſingle combat in the banquet-hall of the Sultan's palace. The attendant chieftains and emirs, who, indignant at the death of the Tartar prince, had attacked Huon and his aged ſquire, having been charmed to ſlumber by the ſound of the enchanted horn, Rezia, though warned by Oberon of approaching woes, reſolves for Huon's ſake to forego

"Power and the imperial pomp of Bagdat's throne."

This proof of faith having been given by the heroine, the lovers are ſummoned to encounter new trials of their conſtancy. Huon, enervated by the magic bracelet of Almanzor the Circaſſian chief, is taken priſoner, thrown into a dungeon, and doomed to periſh in the flames. In theſe perilous circumſtances the hero preſerves unſhaken the firmneſs of his mind. Nor does he yield to the ſtill ſeverer trial of his conſtancy which awaits him, when he is freed from his chains, and ſolicited by the beautiful Almanſaris to accept her hand, and exchange a priſon for a throne. Inſpired with love for Rezia, he ſcorns the fair enchantreſs, and returns to his dungeon. The pure affection of Rezia for her lover is next proved by her offering, for the ſake of ſaving him, to give her hand to her deteſted ſuitor Almanzor;

——— "and for another's life reſign her own
"To voluntary woe."

This cataſtrophe is however prevented. By the aid of an enchanted ſword, which his ſquire had found in their dungeon, Huon is enabled to encounter Almanzor, the poſſeſſor of the charmed bracelet, on equal terms; and vanquiſhes and ſlays him. The drama of courſe concludes with the nuptials of the lovers, and the re-union of the fairy king and queen.

It ſeldom happens that a drama founded upon a popular ſtory is equally intereſting with the original tale. But we have read the Maſk of Oberon with even more pleaſure than we derived from the peruſal of the pages of Wieland. This circumſtance we aſcribe to the fact that the romance of the German writer is more recommended by the beauty of its deſcriptions than by the artificial texture of its ſtory, which is too much lengthened and ſomewhat involved. But the plot of Mr. Sotheby's maſk hits the happy medium of intereſting, without perplexing the attention. At the ſame time, in elegance of language and in brilliancy of poetic colouring, the fairy ſcenes which he has ſkilfully interwoven into his drama, are perhaps more exquiſitely wrought than any paſſages in the original romance; whilſt the pathos of the dialogue poſſeſſes charms ſuperior to the deſcriptions of the noveliſt.

In hazarding a drama founded upon the ſtory of Oreſtes, Mr. S. has entered into an awful competition. The three mighty maſters of the Grecian ſtage, Æſchylus, Sophocles, and Euripides, have each compoſed on this ſubject a tragedy, poſſeſſing peculiar and diſtinctive merits. The excellencies of his great predeceſſors, however, he has contrived to turn to his own advantage. He has undoubtedly examined their works with the eye of a critic, and has ſelected from them the moſt impreſſive incidents, which he has moulded to his own purpoſes with an uncommon degree of ſkill. Thus, in the Electra of Sophocles, and in the Choephoræ of Æſchylus, Chryſothemis and the chorus reſpectively intimate, that Clytemneſtra is induced to ſend libations to the tomb of her murdered huſband, by the appearance of an ominous dream. Neither of thoſe fathers of the drama have, however, repreſented her on the ſtage as ſuffering any agitation in conſequence of this admonition. Nor is there any thing very impreſſive in the viſions narrated by Sophocles*; and the dream recited in the Choephoræ is rather horrible than awful†. But in the hands of Mr. Sotheby the ſuggeſtion of this incident produces conſiderable tragic effect. The terror which the Princeſs feels in conſequence of ſeeing the apparition of her murdered lord, gives no ſmall degree of intereſt to the firſt act. Horror breathes in the words in which ſhe reveals to Calchas the ſecret bodings of her guilty ſoul.—

"Cly.

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* Λοξος τις αυλην ἐξιν εσιδειν παλος
Τω σε τε καμῶ δευτεραν ομιλιαν
Ελθοιλος εις φως· ἐιτα τοιδ' εφεζιον
Πηξαι λαβοντα σκηπλον, ὠ φορει πολε
Αυλῶ, τανυν δ' Αιγισθος· εκ δε τοδ' ανω
Βλαστειν βρυοιλα θαλλον, ὡ κατασκιον
Πασαν γενεσθαι την Μυκηναιων χθονα. Sophocl. Elect. v. 416.

'Tis ſaid that ſhe has ſeen our murdered father
Riſing from realms of night, whoſe ſhadowy hand
Fixed on our ſacred hearth his royal ſceptre,
Which now Ægiſthus wears—and from that ſtem
Soon burſt a blooming branch, whoſe verdant leaves
Mycenæ's region quickly overſhadowed.

† Enwrapt in fearful viſions of the night,
She ſaw a ſerpent iſſue from her womb,
Which, clinging to her breaſt with venomed lip,
Drained from that fountain, blood inſtead of milk.
Æſch. Choeph. Act ii.

CLYTEMNESTRA.

Well, then,—I ſlew him;—ever on this day
We hold a ſolemn feſtival at Argos,
In honour of my nuptials with Ægiſthus:
Add,—if thou wilt,—of triumph o'er the ſlain.
This, too, is known to all—but 'tis not known,
That ever duly on this day's return,
E'en at the very inſtant, at the dead
Of midnight, when I ſmote him, a deep groan,
Such as he uttered when he fell beneath me,
Burſts on my ear: and one who cries 'revenge!'
Floats by; a ſhapeleſs figure indiſtinct:
For I have gaz'd on't with unaltered eye,
Till the dim ſhadow floated from my ſight.
Laſt night the groan was heard, the voice was heard
Of one who cried 'revenge:'—the ſhadow floated:
But, gradually the uncertain ſhape aſſum'd
The form of Agamemnon, mail'd in arms,
Such as he ſtands, terrific, on his tomb.

CALCHAS.

Didſt thou then gaze with an unalter'd eye?

CLYTEMNESTRA.

No;—'twas himſelf:—I could not gaze on him.
But, ere I turn'd, I ſaw the wound I made:
And thro' the ſteel forth guſh'd the blood: he caught it,
And from the hollow of his hand pour'd forth
An offering to the Furies: then drew near,
And caſt the dregs on me.

CALCHAS.

That was no phantom.

CLYTEMNESTRA.

'Twas freſh, 'twas living blood, 'twas warm to ſenſe,
Such as it ſpouted on me when I ſmote him.
I turn'd aſide, but ſtill before my ſight,
Which way my ſcar'd eye glanc'd, arm'd Furies ſtood.
The viper brood that round their treſſes tangled
Their ſcaly coils, turn'd all their ſtings on me.
On me, each bickering eye, that roll'd in blood,
Shot ſparks of fire. A voice of thunder burſt,
'Thus, will we lap thy blood;'—'the dead ſhall ſlay thee.'—
I ſhriek'd: in ruſh'd the attendants. All was void:—
But they too heard the iron of their feet,
That echoed on the pavement; they beheld
The flames in trailing flakes along the gloom.—
Say! how ſhall I appeaſe th' avenging Furies?" (p. 131—133.)

In the Electra of Sophocles, Chryſothemis warns her ſiſter that it is the intention of Clytemneſtra and Ægiſthus, if ſhe does not moderate the bitterneſs of her reproaches, to confine her in a tower; and Euripides, in his tragedy of the ſame title, re-

preſents her as married, by command of the uſurper, to a man in penurious circumſtances, though of noble birth;

Λαμπροι γαρ εις γενος γε, χρηματων δε δη
Πενητες, ενθεν ἡ ὑγενεια ἀπολλυται.

Mr. S., in our opinion, heightens the pathos, whilſt he removes the diſguſting idea of degradation, by repreſenting the youthful Princeſs as actually groaning in chains, while the threat of humiliating nuptials is yet unaccompliſhed. We conceive, alſo, that he has evinced ſound judgment in imitating Sophocles, in preference to his ancient brethren of the drama, in the recognition of Oreſtes. For whilſt in the tragedies of the latter, Electra is merely ſurprized by the unexpected appearance of her brother, whom ſhe imagined to be wandering in a diſtant part of Greece; the former repreſents her as enjoying the exquiſite tranſport of embracing him at the tomb of their father, after her ſoul had been rent with agony by a fictitious account of his death. We could mention many other inſtances which we have noted of Mr. S.'s ſagacity in the ſelection of hints from the ancient dramas, but our limits will not permit us to enter into the enumeration of them. We cannot, however, refrain from beſtowing our tribute of approbation on the juſt taſte which he diſplays in alleviating the horror which we feel on contemplating the guilt of Clytemneſtra, and the vengeful ſpirit of Oreſtes, by the occaſional fits of remorſe and tenderneſs betrayed by the former; and by the maddening agitation of ſoul experienced by the latter. We think, alſo, that he has given ſtrong intereſt to the retributive juſtice exemplified in his drama, by depicting the dreadful deed of vengeance as being perpetrated in the very chamber where Agamemnon fell by the dagger of his aſſaſſins. We ſhall conclude our notice of this tragedy, by tranſcribing the ſcenes which take place in that haunt of death.

" *Scene, the Vaults leading to the Bath.*

ORESTES *and* ELECTRA.

ORESTES.

I am prepar'd for all;—take thou the lamp.
So: hold the light. Theſe locks, by time encruſted,
Will not give way.

(His hand trembles, that he cannot rightly direct the key.)

ELECTRA.

It is thy hand that trembles.
Give me the key. The ſprings reſiſt not—now

(The door opens.)

Force back the iron grate—Why doſt thou ſtart?
This way—thy hand, Oreſtes—follow me—

ORESTES.

ORESTES.

'Tis loathſome as the charnel-houſe.

(He lingers, and turns away.)

ELECTRA.

Quick; quick;
Haſten thy ſtep—heed not—'twill paſs away.—

ORESTES.

The damps impriſon'd in this unſunn'd vault,
Strike me with death-like chill—hold up the light—
'Tis midnight darkneſs—

ELECTRA.

Come.

ORESTES.

Thy ſingle lamp
Scarce ſhoots a glimmering ray athwart the gloom.

ELECTRA.

Oh do not wiſh for more!

ORESTES.

I underſtand thee;—
I ſhall not ſee her when I lift my arm;—
I would not ſee her face:—

ELECTRA.

Baniſh theſe thoughts—

ORESTES—*(in the utmoſt horror.)*

Oh ſiſter! if her eye ſhould glance on mine!

(In paſſing on, he ſtrikes his foot againſt the brazen bath.)

What's this, which as I ſtruck it unawares,
Did loudly ring, and vibrate 'gainſt my foot?—

ELECTRA.

Oh aſk not! paſs this way—

ORESTES.

Ah! 'tis the bath
In which he periſhed! quick, take back the light.—

ELECTRA.

This way—here wait, ſhrouded in thickeſt gloom—

ORESTES.—*(Starting forward in extreme agitation.)*

Hah! ſeeſt thou not?

ELECTRA.

What moves thee?

ORESTES.

'Mid the darkneſs
There, there, it dimly gleams—unclaſp my hand.—

ELECTRA—*(vainly attempting to hold him.)*

Why doſt thou ſtruggle from me!

ORESTES.

'Tis the robe! *(Seizes it.)*

ELECTRA.

Keep firm his brain, oh Phœbus!—

ORESTES—*(displaying the robe to the light.)*
Heav'n and earth!
Thrice pierc'd! and where the accurſed dagger ſmote him,
Each rent blood-ſtained, yet marks the blow of hell—
Die, murth'reſs! *(quite frantic)* call me not 'thy ſon, thy ſon!'
Claſp not my hand!—bare not thy breaſt to me—
Die, murth'reſs! lo! ſhe falls—this hand has ſtabb'd her.
Ha! what are ye, that from each drop of blood
Start into life? foul hags! your blazing locks
Are viper-knotted. Why thus ſtrain tow'rds me
Your balls roll'd in blood? ye ſhall not graſp me—
Stretch all your wings—I fly before the wind.
(He falls, exhauſted.)

ELECTRA.
My brother!—*(Endeavouring to hold him in his ſtruggles.)*

ORESTES.
Hah!

ELECTRA.
Know'ſt thou not me?

ORESTES.
I know thee:—
Thou art my mother's Fury—thou haſt ſeiz'd me
To whirl me into Tartarus—*(violently ſtruggling)*—off! off!
Down to the realms of torture!—

ELECTRA.
Oh my brother!

ORESTES—*(recovering.)*—Electra!

ELECTRA.
Lov'd Oreſtes! oh my brother!

ORESTES.
Thou!

ELECTRA.
'Tis thy ſiſter claſps thee in her arms.
Theſe are Electra's tears that wet thy cheek.

ORESTES.
Claſp me;—nay, cloſer:—are they fled away?

ELECTRA.
'Twas but the coinage of thy brain.—

ORESTES.
Indeed!—
(A noiſe of approaching ſteps.)
I hear the tread of feet:—they come;—they come:—

ÆGISTHUS—*(is heard behind the ſcenes.)*
Where is the youth that brought Oreſtes' urn?
Give entrance to Ægiſthus—

ORESTES.
'Tis th' adulterer:—
I am myſelf again:—King! enter in— *(Opens the door.)*

ÆGISTHUS.

ÆGISTHUS—*(in entering.)*
Go, ſlaves! bid Clytemneſtra haſte:—away!—
ORESTES—*to* ELECTRA, *as* ÆGISTHUS *enters.*
This is a righteous blow! hold up the lamp,
That we may view each other face to face.
ÆGISTHUS—*(enters.)*
Boy! drop that lifted dagger, or thou dieſt:—
(Drawing his ſword.)
ORESTES—*(ſtabs him.)*
'Tis I, Oreſtes, Agamemnon's ſon,
Who ſmite thee to the heart— *(He falls groaning.)*
ELECTRA.
So fall the baſe,
Th' adulterer, and oppreſſor! hark! I hear
A haſty foot—art thou prepar'd?
ORESTES.
Oh heaven!
Quick, cloſe that gate; caſt o'er this wretch the robe:
Yet faint his groan. So veil, that ſight, nor found
Give warning to her ere I ſtrike the blow—
I would not ſhock her ſoul before the time:
Enough that this muſt be.—
ELECTRA.
Is there ought elſe?
ORESTES.
Put out thy light—*(ſhe extinguiſhes it;)*—the lamp, too, which ſhe bears,
On ſudden, with ſwift hand, extinguiſh it.
If but a ray break forth, this dagger drops.
CLYTEMNESTRA—*(knocks thrice.)*
'Tis I, 'tis Clytemneſtra, give me entrance.—
ORESTES.
Quick, quick, unbar the portal—
(At her entrance, Electra *daſhes out her lamp.)*
CLYTEMNESTRA.
What rude hand
Has ſeiz'd the lamp? where art thou, ſtranger? ſpeak—
Ægiſthus?
ÆGISTHUS.
Oh—
CLYTEMNESTRA.
A death-groan ſtrikes my ear—
What's this which bars my way? it is the robe
Which tangled him—there's one that ſtirs beneath:
And blood, warm blood, ſpouts thro' the heaving folds.—
ÆGISTHUS *(faintly.)*
Fly—I am ſlain—Oreſtes' dagger pierc'd me—
He is the ſtranger—fly. *(He dies.)*
(As ſhe attempts to fly, Oreſtes *ſeizes her with one hand, with the other holds the dagger over her.)*

CLYTEMNESTRA.
What chill hand graſps me?

ORESTES.
Thou muſt not live.

CLYTEMNESTRA.
Spare me, my ſon! my ſon!
Strike not this breaſt that nurtur'd thee! have pity!
My ſon! my ſon! have pity on thy mother.—

ORESTES—*(turns his face away.)*
I cannot wound her—

(The voice that ſpoke at the tomb.)
'Vengeance! vengeance! vengeance!'

CLYTEMNESTRA—*(ſhrieks.)*
Oh! 'tis Atrides' voice—there is no hope—
Thus—thus—my arm ſhall aid thy lingering blow.

(Seizes his arm, and ruſhes on the dagger.)

(The curtain falls.)"

ART. CCXIV. *Jane Talbot: a Novel. In Two volumes. By C. R. Browne, Author of Arthur Mervyn, Edgar Huntly, &c.* 2 vols. 12mo. pp. 599; price 8*s*. Lane, Newman, & Co. London. 1804.

SEVERAL Novels have been publiſhed in America by Mr. Browne. The firſt, we believe, was Wieland, or the Ventriloquiſt, than which we never read a tale that more ſtrongly excited our intereſt and curioſity. The firſt volume of Arthur Mervyn, which was publiſhed ſome time before the others, had a degree of merit which was very far from being equalled by the two ſucceeding ones. Ormond is a diſguſting, and Edgar Huntly a tedious ſtory. With reſpect to the merits of the preſent work, Jane Talbot, though we deem it far inferior to Wieland, we yet prefer it upon the whole to any of the other works of Mr. Browne.

The ſtory is a very ſimple one. The heroine, after ſuffering ſeverely from the arrogance and ſelfiſhneſs of her only brother, who forms, however, the moſt ſpirited character in the work, yields to the influence of Mrs. Fielder, a wealthy lady, (who, childleſs herſelf, had received her as an adopted daughter,) and marries Mr. Talbot without feeling any decided affection for him. During a long abſence of her huſband, ſhe forms a ſudden and intimate acquaintance with Henry Colden, a young man who had imbibed all the poiſon of the new philoſophy, and who in the ſanguine inſolence of youth, and with the dogmatic rage of that pernicious ſect ſtrong upon him, combated as prejudices and follies the moſt ſacred inſtitutions. What

What were the religious opinions of Jane Talbot at this time, will beſt appear from her own words, which at the ſame time will furniſh a very favourable ſpecimen of our author's ſtyle and manner.

"I cannot help remembering the time when I reaſoned like my mother; when the belief of a Chriſtian ſeemed eſſential to every human excellence. All qualities, without that belief, were not to be deſpiſed as uſeleſs, but to be abhorred as pernicious. There would be no virtue—no merit, divorced from religion. In proportion to the ſpecioufneſs of his qualities was he to be dreaded. The fruit, whatever form it ſhould aſſume, was nothing within but bane, and was to be deteſted and ſhunned in proportion as the form was fair, and its promiſes delicious.

"I ſeldom truſted myſelf to inquire how it was my duty to act towards one whom I loved, but who was deſtitute of this grace: for, of ſuch moment was the queſtion to me, that I imagined the deciſion would neceſſarily precede all others. I could not love, till I had inveſtigated this point, and no force could oblige me to hold communion with a ſoul whom this defect deſpoiled of all beauty, and devoted to perdition.

"But what now is the change that time and paſſion have wrought? I have found a man without religion. What I ſuppoſed impoſſible, has happened. I love the man. I cannot give him up. The miſt that is before my eyes, does not change what was once vice into virtue. I do not ceaſe to regard unbelief as the blackeſt ſtain—as the moſt deplorable calamity that can befal a human creature; but ſtill I *love* the man, and that fills me with unconquerable zeal to reſcue him from this calamity.

"But my mother interferes. She reminds me of the horror which I once entertained for men of your tenets. She enjoins me to hate you, or to abhor myſelf for loving one worthy of nothing but hatred.

"I cannot do either. My heart is ſtill your's, and it is a voluntary captive. I would not free it from its thraldom if I could: neither do I think its captivity diſhonours it. Time, therefore, has wrought ſome change. I can now diſcover ſome merit—ſomething to revere and to love, even in a man without religion. I find my whole ſoul penetrated with zeal for his welfare. There is no ſcheme which I muſe upon with half the conſtancy or pleaſure, as that of curing his errors; and I am confident of curing them.

"Ah! Jane," ſays my mother, "raſh and preſumptuous girl! what a ſignal puniſhment hangs over thee. Thou wilt truſt thyſelf within the toils of the grand deceiver. Thou wilt enter the liſt with his ſubtleties. Vain and arrogant, thou feareſt not thine own weakneſs. Thou wilt ſtake thy eternal lot upon thy triumph in argument againſt one who, in ſpite of all his candour and humility, has his pride and his paſſions engaged on the ſide of his opinions.

"Subtle

" Subtle wretch! does she exclaim. Accomplished villain! How nicely does he select, how adroitly manage his tools! He will oppose, only to yield more gracefully; he will argue, only that the rash simpleton may the more congratulate herself upon her seeming victory! How easy is the verbal assent!—the equivocating accent!—the hesitating air! These he will assume, whenever it is convenient to lull your fears and gratify your vanity; and nothing but the uniformity of his conduct, his continuance in the same ignominious and criminal path, will open your eyes, and shew you that only grace from above can reach his obdurate heart, or dart a ray into his benighted faculties.

" Will you be surprised that I shudder when my mother urges me in this strain, with her customary energy? Always wont to be obsequious to the very turn of her eye, and to make her will, not only the regulator of my actions, but the criterion of my understanding; it is impossible not to hesitate—to review all that has passed between us, and consider anew the motives that have made me act as I have acted.

" Yet the review always confirms me in my first opinion. You err; but are not obstinate in error. If your opinions be adverse to religion, your affections are not wholly estranged from it. Your understanding dissents; but your heart is not yet persuaded to refuse. You have powers, irresistible in whatever direction they are bent: capable of giving the highest degree of misery or happiness to yourself and to others. At present, they are misdirected or inactive. They are either pernicious or useless.

" How can I, who have had ample opportunities of knowing you, stand by with indifference, while such is your state? I love you, it is true. All your felicity and all your woe became mine. I have a selfish interest in your welfare. I cannot bear the thought of passing through this world, or of entering any future world, without you. My heart has tried in vain to create a separate interest; to draw consolation from a different source. Hence indifference to your welfare is impossible. But would not indifference, even if no extraordinary tie subsisted between us, be criminal? What becomes of our obligation to do good to others, if we do not exert ourselves, when all the means are in our power, to confer the most valuable of all benefits; to remove the greatest of all ills?

" Of what stuff must that heart be made which can behold, unmoved, genius and worth, destitute of the joys and energies of religion; wandering in a maze of passions and doubts; devoured by fantastic repinings and vague regrets: drearily conscious of wanting a foundation whereon to repose; a guide in whom to trust?—What heart can gaze at such a spectacle without unspeakable compassion?

" Not to have our pity and our zeal awakened, seems to me to argue the utmost depravity of heart. No stronger proof can be given, that we ourselves are destitute of true religion. The faith or the practice must be totally wanting. We may talk devoutly; we may

may hie, in due time, to the houſe of prayer; while there, we may put on ſolemn viſages, and mutter holy names; we may abſtain from profane amuſements or unauthoriſed words; we may ſhun, as infectious, the company of unbelievers; we may ſtudy homilies and creeds: but all this without *rational* activity for other's good, is not religion. I ſee, in all this, nothing that I am accuſtomed to call by that name.

"I ſee nothing but a narrow ſelfiſhneſs: ſentiments of fear degrading to the Deity; a bigotry that contracts the view; that freezes the heart; that ſhuts up the avenues to benevolent and generous feeling. This buckram ſtiffneſs does not ſuit me. Out upon ſuch monaſtic parade! I will have none of it.

"But then, it ſeems, there is danger to ourſelves from ſuch attempts. In trying to ſave another from drowning, may we not ſometimes be drawn in ourſelves? Are we not taught to deprecate, not only evil, but temptation to evil?

"What madneſs to truſt our convictions in a point of ſuch immenſe importance, to the conteſt of argument with one of ſuperior ſubtlety and knowledge. Is there not preſumption in ſuch a truſt?

"Excellent advice is this to the maſs of women; to thoſe to whom habit, or childiſh fear, or parental authority, has given their faith: who never doubted, or enquired, or reaſoned for themſelves. How eaſily is ſuch a fabric to be overturned? It can only ſtand, by being never blown upon. The leaſt breath diſperſes it in air; the firſt tide waſhes it away.

"Now, I entertain no reverence for ſuch a bubble. In ſome ſenſe, the religion of the timorous and uninquiſitive is true; in another ſenſe, it is falſe. Conſidering the proofs on which it repoſes, it is falſe; ſince it merely originates in deference to the opinions of others, wrought into belief by means of habit. It is on a level, as to the proof which ſupports it, with the wildeſt dreams of ſavage ſuperſtition, or the fumes of a derviſe's fanaticiſm.

"As to me, I was once juſt ſuch a pretty fool in this reſpect, as the reſt of my ſex. I was eaſily taught to regard religion, not only as the ſafeguard of every virtue, but even as the teſt of a good underſtanding. The name of *infidel* was never mentioned but with abhorrence or contempt. None but a profligate, a ſenſualiſt, a ruffian, could diſbelieve. Unbelief was a mere ſuggeſtion of the grand deceiver, to palliate or reconcile us to the unlimited indulgence of our appetites, and the breach of every moral duty. Hence it was never ſtedfaſt or ſincere. An adverſe fortune, or a death-bed, uſually put an end to the illuſion.

"Thus I grew up, never beſet by any doubts; never venturing on enquiry. My knowledge of you, put an end to this ſtate of ſuperſtitious ignorance. In you I found, not one that diſbelieved, but one that doubted. In all your demeanour there was ſimplicity and frankneſs. You concealed not your ſentiments; you obtruded them not upon my hearing. When called upon to ſtate the hiſtory of your opinions, it was candidly detailed; with no view of gaining my concurrence, but merely to gratify my curioſity.

"From

" From my remonſtrances you never averted your ear. Every proof of an unprejudiced attention, and even of a bias favourable to my opinions, was manifeſt. Your own experience had half converted you already. Your good ſenſe was for a time the ſport of a ſpecious theory. You became the ardent and bold champion of what you deemed truth. But a cloſer and longer view inſenſibly detected flaws and diſcords, where all had formerly been gloſſy ſmoothneſs and raviſhing harmony. Diffidence and caution, worthy of your youth and inexperience, had reſumed their place; and thoſe errors, of which your own experience of their conſequences had furniſhed the antidote, which your own reflections had partly diveſted of illuſion, had only been propitious to your advancement in true wiſdom.

" What had I to fear from ſuch an adverſary? What might I not hope from perſeverance? What expect, but new clearneſs to my own convictions; new and more accurate views of my power and habits?

" In order to benefit you, I was obliged to ſcrutinize the foundation of my own principles. I found nothing but a void. I was aſtoniſhed and alarmed; and inſtantly ſet myſelf to the buſineſs of enquiry. How could I hope to work on your convictions without a ſuitable foundation for my own?

" And ſee now, my friend, the blindneſs of our judgments. I, who am imagined to incur ſuch formidable perils from intercourſe with you, am, in truth, indebted to you alone for all my piety; all of it that is permanent and rational. Without thoſe apprehenſions which your example inſpired—without that zeal for your converſion which my attachment to you has produced—what would now have been my claims to religious knowledge?

" Had I never extorted from you your doubts, and the occaſion of theſe doubts; had I never known the moſt powerful objections to religion from your lips, I ſhould have been no leſs ignorant of the topics and arguments favourable to it.

" And I think I may venture to aſcribe to myſelf no leſs a progreſs in candour than in knowledge. My belief is ſtronger than it ever was; but I no longer hold in ſcorn or abhorrence thoſe who differ from me. I perceive the ſpecioufneſs of thoſe fallacies by which they are deluded. I find it poſſible for men to diſbelieve, and yet retain their claims to our reverence, our affection, and eſpecially our good offices.

" Thoſe whom I once thought were only to be hated and ſhunned, I now find worthy of compaſſionate efforts for their good. Thoſe whom I once imagined ſunk beneath the reach of all ſuccour, and to merit ſcarcely the tribute of a ſigh for their laſt eſtate, now appear to be eaſily raiſed to tranquillity and virtue, and to have irreſiſtible claims to our help." (Vol. ii. p. 68—82.)

The connection between Mrs. Talbot and Colden was innocent, though highly imprudent, and her open impetuous temper, confident of innocence, and fearleſs of ungenerous or malig-

nant conſtructions, eaſily put her into the power of a Miſs Jeſſup, whom a prior attachment to Mr. Talbot, and a conſequent jealouſy and hatred of his wife, had converted into a vigilant ſpy upon her conduct. Not content with poiſoning the mind of Mrs. Fielder againſt her adopted daughter by anonymous letters replete with malicious inſinuations, ſhe contrived, on the return of Mr. Talbot, to make the following letter fall into his hands, as if by accident:

" To Henry Colden.

" Tueſday Morning.

" You went away this morning before I was awake: I think you might have ſtaid to breakfaſt, yet, on ſecond thoughts, your early departure was beſt. *Perhaps* it was ſo.

" You have made me very thoughtful to-day. What has paſſed laſt night, has left my mind at no liberty to read and to ſcribble as I uſed to do. How your omens made me ſhudder!

" I want to ſee you. Can't you come again this evening?—But no, you muſt not, I muſt not be an encroacher. I muſt judge of others, and of their claims upon your company, by myſelf and my own claims. Yet I ſhould be glad to ſee that creature who would dare to enter into competition with *me*.

" But I may as well hold my peace. My rights will not be admitted by others. Indeed, no ſoul but yourſelf can know them in all their extent: and, what is all I care for, *you* are far from being ſtrictly juſt to me.

" Don't be angry, Hal. Skip the laſt couple of ſentences, or think of them as not mine. I diſown them. To-morrow, at ſix, the fire ſhall be ſtirred, the candles lighted, and the ſofa placed in order due. I ſhall be at home to *nobody; mind that.*

" *I am loath to mention one thing, however; but I muſt. Though nothing is due to the abſent man, ſomewhat is due to myſelf. I have been exceſſively uneaſy the whole day. I am terrified at certain conſequences. What may not happen, if—No; the laſt night's ſcene muſt not be repeated, at leaſt, for a month to come. The ſweet oblivion of the future and the paſt, laſted only for the night. Now I have leiſure to look forward, and am reſolved (don't laugh at my reſolves; I am quite in earneſt) to keep thee at a diſtance, for at leaſt a fortnight to come. It ſhall be a whole month, if thou doſt not ſubmit with a good grace.*

" JANE TALBOT."

The early part of this letter was actually written by Mrs. Talbot, and, being left unfiniſhed by her on her writing deſk, was ſtolen during her abſence by Miſs Jeſſup, who forged the part in italics. We recommend to Mr. Browne in his next edition to make his italics commence a little ſooner, and at leaſt to include " to-morrow, at ſix, the fire ſhall be ſtirred, the candles lighted, *and the ſofa placed in order due.*" We are confident that no modeſt woman ever wrote thus to a young man

in

in her husband's absence. If it was necessary that Mr. Colden should pass the night in her house in consequence of the violence of the storm, was it necessary that Mrs. Talbot should remain with him alone till three o'clock in the morning?

Mr. Talbot appears to have been a very quiet husband, for he died without disclosing this letter to any one but Mrs. Fielder, and never suffered his wife to perceive any alteration in his conduct towards her. After his death, Mrs. Talbot's love for Colden, which she had hitherto disguised to herself under the mask of friendship, broke out into irresistible passion. Mrs. Fielder, firmly persuaded of an adulterous intercourse having subsisted between her and Colden, a thorough hater of his opinions, and deeply anxious for her daughter's soul, which she deemed would be endangered by a union with this sceptic, strenuously opposed their marriage. A long conflict ensues, which at length terminates in a mutual renunciation on the part of the lovers. Colden is, however, justly anxious to rescue Mrs. Talbot's reputation from the foul stain which a too successful forgery had cast upon it, and with considerable address detects and exposes the guilt of Miss Jessup. This encourages him to hope that Mrs. Fielder may relent in his favour, and induces him to solicit an interview.

"This message, as I expected, brought down Mrs. Fielder alone. I never saw this lady before. There was a struggle in her countenance between anger and patience; an awful and severe solemnity; a slight and tacit notice of me as she entered. We both took chairs without speaking. After a moment's pause—

"'Mr. Colden, I presume—'

"'Yes, Madam.'

"'You wish to see my daughter?'

"'I was anxious, Madam, to see you. My business here chiefly lies with *you*, not *her*.'

"'With me, Sir! And pray what have you to propose to me?'

"'I have nothing to solicit, Madam, but your patient attention.' I saw the rising vehemence could scarcely be restrained. 'I dare not hope for your favourable ear. All I ask is an audience from you, of a few minutes.'

"'This preface, Sir,' her motions less and less controllable, 'is needless. I have very few minutes to spare at present. This roof is hateful to me while you are under it. Say what you will, Sir, and briefly as possible.'

"'No, Madam. *Thus* received, I have not fortitude enough to say what I came to say. I merely intreat you to peruse this letter.'

"'Tis well, Sir,' taking it, with some reluctance, and after eyeing the direction, putting it aside. 'And this is all your business?'

"'Let me intreat you, Madam, to read it in my presence. Its contents nearly concern your happiness, and will not leave mine unaffected.'

"She

"She did not seem, at first, disposed to compliance, but at length opened and read. What noble features has this lady! I watched them, as she read, with great solicitude, but discovered in them nothing that could cherish my hope. All was stern and inflexible. No wonder at the ascendancy this spirit possesses over the tender and flexible Jane!

"She read with visible eagerness. The varied emotions played with augmented rapidity over her face. Its expression became less severe, and some degree of softness, I thought, mixed itself with those glances which reflection sometimes diverted from the letter. These tokens somewhat revived my languishing courage.

"After having gone through it, she returned; read again, and pondered over particular passages. At length, after some pause, she spoke: but her indignant eye scarcely condescended to point the address to me.

"'As a mother and a woman, I cannot but rejoice at this discovery. To find my daughter *less* guilty than appearances led me to believe, cannot but console me under the conviction of her numerous errors. Would to Heaven she would stop here, in her career of folly and imprudence!

"'I cannot but regard *you*, Sir, as the author of much misery. Still it is in your power to act as this deluded woman, Miss Jessup, has acted.—You may desist from any future persecution. Your letter to me gave me no reason to expect the honour of this visit, and contained something like a promise to shun any further intercourse with Mrs. Talbot.'

"'I hope, Madam, the contents of *this* letter will justify me in bringing it to you.'

"'Perhaps it has; but that commission is performed. That, I hope, is all you propose by coming hither: and you will pardon me if I plead an engagement, for not detaining you longer in this house.'

"I had no apology for prolonging my stay, yet I was irresolute. She seemed impatient of my lingering—again urged her engagements. I rose—took my hat—moved a few steps towards the door—hesitated.

"At length, I stammered out—'Since it is the last,—the last interview—if I were allowed—but one moment.'

"'No, no, no!—What but needless torment to herself and to you can follow?—What do you expect from an interview?'

"'I would see, for a moment, the face of one, whom—whatever be *my* faults and whatever be *hers*, I *love*.'

"'Yes: you would profit, no doubt, by your power over this infatuated girl. I know what a rash proposal she has made you, and you seek her presence to infure her adherence to it.'

"Her vehemence tended more to bereave me of courage than of temper, but I could not forbear (mildly however) reminding her that if I had fought to take advantage of her daughter's offer, the easiest and most obvious method was different from that which I had taken.

"'True,'

" 'True,' ſaid ſhe, her eyes flaſhing fire, 'a ſecret marriage would have given you the *deſtitute* and *portionleſs* girl; but your views are far more ſolid and ſubſtantial. You know your power over her: and aim at extorting from compaſſion for my child what—but why do I exchange a word with you? Mrs. Talbot knows not that you are here. She has juſt given me the ſtrongeſt proof of compunction for *every* paſt folly, and eſpecially the *laſt*. She has bound herſelf to go along with me. If your profeſſion of regard for her be ſincere, you will not increaſe her difficulties. I command you, I implore you, to leave the houſe.'

" 'I ſhould not have refuſed theſe entreaties on my own account. Yet to deſert her—to be thought by her to have coldly and inhumanly rejected her offers.

" 'In your preſence, Madam,—I aſk not privacy, let her own lips confirm the ſentence. Be renunciation her own act, for the ſake of her peace of mind.'

" 'God give me patience!' ſaid the exaſperated lady. 'How ſecurely do you build on her infatuation. But you ſhall not ſee her. If ſhe conſent to ſee you, I never will forgive her. If ſhe once more relapſes, ſhe is undone. She ſhall write her mind to you—let that ſerve.—I will permit her—I will urge her to write to you—let that ſerve.'

" I went to this houſe with a confuſed perception that this viſit would terminate my ſuſpence. One more interview with Jane, thought I, and no more fluctuations or uncertainty. Yet I was now far as ever from certainty. Expoſtulation was vain. She would not hear me. All my courage, even my words were overwhelmed by her vehemence.

" After much heſitation, and ſeveral efforts to gain even an hearing to my pleas. I yielded to the tide. With a drooping heart I conſented to withdraw, with my deareſt hope unaccompliſhed." (Vol. ii. p. 229—236.)

The remaining events are huddled into a ſhort compaſs. Mr. Colden leaves America on a voyage to China; a mutiny takes place on board the veſſel, the mutineers leave him on a deſolate part of the coaſt of Japan, where he is picked up exhauſted, and nearly dead, by ſome Japaneſe fiſhermen, and carried to the houſe of Tekehatſin, the lord of the diſtrict. He is afterwards removed to Jedho, the capital, where he forms an acquaintance with Holtz, the agent to the Dutch Eaſt India Company. He obtains permiſſion to embark for Europe, reaches Hamburgh, whence he ſails for America. On his arrival there he finds Mrs. Fielder dead; Jane in poſſeſſion of her fortune, and fondly anxious for the return of her lover. We have pleaſure in adding that he returns "awakened from his dreams of doubt, not to a mere cold and vague belief, but to the living and delightful conſciouſneſs of every tie that can bind man to his divine parent and judge."

In

In the progreſs of the work we have noticed many inconſiſtencies and errrors. The author ſeems to pique himſelf on his ſtyle and eloquence. In theſe reſpects as well as others we deem the preſent work far inferior to Wieland. In the latter we recollect no faults ſo groſs as the following:

" If ever *you* prove ungrateful, terrible will be *thy* puniſhment."

" Why do I talk to *thee* thus wildly; I want to tell *you* why."

Inſtances of ſimilar incorrectneſs are innumerable.

" Two days of miſery *has* convinced me, &c."

" Poſſeſſion would confer no peace if *her* whom I poſſeſſed were not happier, &c." p. 159, vol. ii.

" If I muſt be an ingrate, be *her* and not you the victim."

We give the following as an inſtance of involved ſtyle not unuſual in our author:

" I am eager to become hers, becauſe her, not becauſe my happineſs, though my happineſs certainly does, demand it."

ART. CCXV. *Poems. By Charles A. Elton, Eſq. Captain 48th Regiment.* Small Octavo. pp. 164. Price 5 *s.* Longman and Co. London, 1804.

THIS volume of Poems is the firſt production of a young officer in the army; and as ſuch, is doubly intitled to indulgence, if indulgence were neceſſary. For it is not the part of liberal criticiſm to demand, or expect perfection in a firſt eſſay, even of thoſe from whoſe habits of life, or advantages of ſituation, it might more reaſonably be required: and when we reflect that moſt, if not all, the poems in the volume before us, have been written in the few moments of leiſure that can be ſnatched from the duties of actual ſervice, we ſhould be more ready to admire what we may find worthy of praiſe, than to cenſure errors which the author had not time to correct. We do not however mean to imply, in the preſent inſtance, that it is always neceſſary to refer to the ſituation of the author to admire his poetry: paſſages may be pointed out, which breathe a ſpirit and manner very different from the vapid effuſions, that daily iſſue from the preſs; and we are ſincere when we ſay, theſe paſſages are too numerous for ſelection.

Captain Elton has written in rhyme, and in blank verſe: we give a ſpecimen of each, from which the reader may be enabled to judge, in which ſpecies of compoſition he has been moſt ſucceſsful. They are both upon ſerious ſubjects, and

contain moral reflections placed in a ſtriking and forcible point of view. The firſt, entitled THE CATHEDRAL, p. 53, is a copy of plain, ſimple ſtanzas, which deſerve notice, not only for their intrinſic merit, but as they form a ſtriking contraſt with the faſhionable poetry of the day, where all is tinſel glare and ornament. We wiſh that the reſt of our author's poetry had been equally unaffected by this vitiated taſte. The other is an extract from a Poem *On the Death of a young Lady at an Aſſembly, who was obſerved to recline on a Sofa, and on being approached was found lifeleſs*; p. 90. Of this we hardly think it neceſſary to point out the beauties, convinced that there is no reader of taſte, who will not feel them.

" THE CATHEDRAL.

'Tis ſweet, my ſiſter! to retire
From folly, noiſe, and glare;
Breathe the ſtill awe theſe aiſles inſpire,
And ſoothe the ſenſe of care.

'Tis ſweet to loiter in the gloom
Where pillar'd arches riſe,
And ponder on the ſilent tomb
That mocks our vanities.

Not idly curious let us rove
This antique pile beneath;
But humbly bend to God above,
And pious wiſhes breathe.

Pauſe, Julia!—let thy ſtedfaſt eye
The narrow cell pervade;
And o'er the relics muſing ſigh,
That moulder in the ſhade.

Mute is that tongue whoſe various lore
The ling'ring ear encharm'd;
That gen'rous heart can throb no more
With brave affections warm'd;

Sightleſs that orb, whoſe living ray
Beam'd with ethereal fire:
And cold that hand as ſenſeleſs clay,
That ſwept the trembling lyre.

Start not—but, thrill'd with holy fear,
Repent thy *frailties meek*;
Bethink thee that thine end is near,
And thy Redeemer ſeek.

Start not—thy tears bemoan the *duſt*—
Fled is th' inſpiring ſoul;
And haply, thron'd among the juſt,
Hath reach'd its bliſsful goal.

Let

Let Atheiſts idle ſorrow ſhed
To mourn the frame's decay;
The Chriſtian makes the grave his bed,
And wakes in endleſs day!"

* * * * * *

"Remembrance pauſes on the recent ſcene,
Where in the bloom of life thy image glow'd
Diffuſing joy: recalls the graceful form,
Taught by Benignity itſelf to move;
The placid converſe, where Diſcernment ſhone,
And modeſt Senſe, and unaſſuming Wit,
And Elegance ineffable of mind.
O Roſe of Summer! in thy full blown-pride
Suddenly wither'd!—let the young, the gay,
Surpriz'd with ſalutary ſadneſs, mark
Their tranſient date in thine: no ling'ring pains
Rack'd thy ſoft limbs; no meſſenger of death
Gave ſign to preparation; nor the couch
Of ſickneſs, curtain'd round with ſilent gloom,
Was ſpread by weeping friends: alas! the ſcene
Smiled treacherouſly gladſome: the high roof
With muſic vocal and with tapers bright,
Seem'd as a ſky reſplendent in the ſun,
And reſonant with ſongſters of the groves.
The harp was heard, and maidens fair as thee,
Swam the ſoft maze of pleaſure: then, O then!—
In the glad tumult's momentary huſh;
'Midſt the meridian blaze of light, the throng
Of glittering youth, wan Death, with ſtealing pace,
Silent and viewleſs as the midnight air,
Approach'd—and thee, in lonely reſt reclin'd,
With imperceptible unconſcious touch
Chill'd to eternal ſlumber.
Let the Proud
And impious tremble! let the guilty fear!
To ſuch thine awful end might ſtrike reproof
And healthful warning: but to thee, ſweet Maid!
Death came unheeded as the gentle ſleep
That in oblivion laps the cradled babe.
Thy ſoul diſrob'd of its encumbring clay,
Amaz'd, yet dauntleſs, mingled with the Heav'ns,
And in the Godhead's light adoring ſmil'd!"

Of the firſt ſpecimen, perhaps, the ſeventh ſtanza has the leaſt merit; it is feeble at beſt, if not proſaic; nor can we approve the expreſſion 'frailties *meek*,' and are rather inclined to think that the author adopted it without conſideration, for the ſake of the rhyme: but in the ſecond ſpecimen which we have extracted, we can ſcarcely wiſh any thing altered.

Inclined, however, as we are to beſtow praiſe where merited, and even to overlook thoſe errors which we conſider as proceeding from inexperience or want of leiſure, we muſt, on the ſame principle, condemn the faults, which ſeem induſtriouſly ſought for, and originate in a bad taſte, formed on the vitiated models of the Darwin ſchool. Few pages of our author are exempt from blemiſhes of this deſcription. There appears to be a conſtant effort, on his part, to produce ſurprize by aiming at energy of ſentiment, and ſplendour of diction; and the attempt generally leads him into bombaſt, obſcurity, and harſhneſs of expreſſion. From among many inſtances which we could ſelect as illuſtrations of this aſſertion, we adduce the following:

" Nor, holy Nature! does thy ſmile alone
Tranſport the poet in his muſeful mood;
When ſtorm and darkneſs veil thy frowning throne,
His wavy thoughts in ſtrange excitement brood:"

" Beneath the pine his limbs are caſt,
With ocean murmur murm'ring to the blaſt;
Or imminent with dauntleſs form he braves
The down-daſht cat'ract's rock-reſounding waves,
Where tremblingly centennial oaks impend,
And crumbling ſnows with horrid craſh deſcend.—
At midnight liſt'ning to the ſullen roar,
He views the dark ſurge flaſh along the ſhore.
And in the thunder-cloud's far-ſtreaming light
Burſt wide the glimm'ring main and deepen into night." (p. 11.)

Juſt before, we have theſe two lines, written in the ſame ſpirit, but the meaning of which we profeſs ourſelves unable to diſcover:

" Joy's emanated ſoul with mind imbued,
Gives impulſe to the gloom, and life to ſolitude." (p. 9.)

We obſerve too, that Captain Elton indulges in thoſe conceits, which diſguſt us in the works of ſome of our beſt elder poets, and which even the fine genius of Cowley cannot render ſupportable to modern readers. The following are the two firſt of ſome ſtanzas written on the birth-day of the author's wife, to whom moſt of the pieces entitled lyric effuſions are either addreſſed, or have relation: the conceit at the end of the ſecond is truly Italian:

" Hail to the heart-inſpiring ray
That gilds, my Sweet! thy natal day;
Shine forth, auſpicious beam!
All yeſternight thoſe beauties mild,
As when in infancy they ſmil'd,
Were featur'd in my dream.

And

And as I view the Day-ſtar riſe
That firſt illum'd thy joyous eyes,
From pillow'd reſt I ſtart:
I fondly ſpread my ſearching arms,
And deem thy unreluctant charms
Are *cradled* on my heart." (p. 41.)

We are ſorry beſides to catch him too frequently alliterating: as a general ſyſtem, nothing betrays ſuch a poverty of genius, or ſo ſoon palls upon the ear. We ſelect the following inſtance perfectly at random:

'O were it mine to reſt my wearied head
Beneath the ſhelter of ſo ſweet a ſhed;
This toil-devoted form ſhould tempt no more
The wearying night-march or the watry roar;
Thy charms, O ſocial life, to virtue dear
Should crown with varied ſweets the varying year;
And ev'ry world-conflicting care conſign'd
To the light pinions of the vagrant wind.' (p. 138.)

It will be obſerved that the two laſt lines of this extract are defective in point of grammatical conſtruction; it is a ſentence without a verb. Yet, though we meet with frequent inſtances of this ſort, (as in p. 69, where we have the verb '*toucheth*,' joined with the auxiliary '*does*,' becauſe it happens to make up the requiſite number of ſyllables for the line,) we impute them rather to our author's want of leiſure, than to his want of knowledge or of taſte. We wiſh that we could exculpate him on the ſame ground from the charge of affectation in the uſe of fine words, and compound epithets.

But of all the errors into which Captain Elton has fallen, that which we muſt reprobate moſt ſtrongly is his frequent abuſe of perſonification. It is a faſhionable but a bad ſtyle of poetry; and the rule which Horace has laid down for the introduction of ſupernatural agency, it might be well to conſider as applicable to this caſe. There are few pages in the volume before us, which are not diſfigured by this miſ-placed ornament: the following extract will ſerve to ſhew how *laviſh* he is in the uſe of it, but we could point out other inſtances, where he has introduced it with more ſtriking impropriety.

"Bright ſmiles the ſun;—the morning meal invites
Unoſtentatious, crown'd with home delights;
There *Wit* and *Reaſon* blend with poliſh'd *Eaſe*,
And liſt'ning *Pleaſure* aims in turn to pleaſe;
On *Rumour's* leaves abſorb'd *Enquiry* dwells,
From theme to theme the growing intereſt ſwells;

Or tidings from long abſent friends beguile
Th' impatient group of many a kindred ſmile.
Thence her fair vot'ries graceful *Science* calls,
And ſtudious *Leiſure* reigns within the walls;
The pencil'd line deſcribes its wavy ſhade,
And *Nature* breathes in ſoften'd lights diſplay'd;
The champaign mingles on the roving eye,
With craggy ſummits and the ſhow'ry ſky;
Pleas'd *Wonder* viſits each romantic ſhore,
And traces every haunt ſhe trod before;
And imageries remote their ſhadows caſt,
Endear'd memorials of the faded paſt.
Or where the temper'd ſun-beams faint obtrude,
Retirement aids the meditative mood;
Where circling tomes the column'd ſpace adorn,
Offspring of mind, in diſtant ages born;
Or ſuch as now their intellectual ray
Dart to *Poſterity's* remoteſt day.
Attention charm'd purſues the Sage's themes,
Or ſinks with rapture in the Poet's dreams.
Th' *Hiſtoric Muſe* unfolds in *Wiſdom's* bow'rs
Her awful annals deck'd with claſſic flow'rs."—(p. 130.)

Having expreſſed our opinion ſo much at large as to the general character of the volume, we think it unneceſſary to enter into a particular criticiſm of the pieces which compoſe it. We muſt obſerve, however, that Captain Elton is not correct in calling the twelve ſhort poems, which form the ſecond diviſion of his work, *Sonnets:* for it is not enough to put fourteen lines together with any rhymes, or in any meaſure; a ſonnet, in its very eſſence, is ſubject to certain laws of meaſure and of rhyme; and where theſe are not obſerved, the compoſition has no more claim to be called a ſonnet, than the ſame number of lines in blank verſe would have. We ſpeak not here of the merit of the poems in queſtion, but of the propriety of giving them this appellation: at the ſame time, we are aware that Captain Elton has many precedents to plead in favour of the practice, and that theſe precedents have received the ſanction of public approbation; but precedents, however accumulated, cannot do away a poſitive law.

The pieces, which are written in blank verſe, have, in general, fewer faults than thoſe which are in rhyme: and it is rather ſingular, that, though this ſpecies of compoſition admits, and indeed calls for, a greater pomp of words, and a more elaborate conſtruction of ſentences than the other, we find, in the EFFUSIONS IN BLANK VERSE, little of that affectation and falſe grandeur which we had occaſion to cenſure in the LYRIC EFFUSIONS.

The

The TRANSLATIONS have little commendable. Thoſe of Horace do by no means expreſs his ſtyle or manner; but are disfigured by alliteration and Ovidian prettineſſes; and the third and ſeventh lines, p. 148, are not grammatical. That from Des Barreaux, p. 159, is not better: but we never admired the original; it has a falſe epigrammatic turn, which is entirely miſ-placed. We eſteem the tranſlation from Buchanan, p. 152, as the beſt.

The poem, entitled North Aſton, we muſt notice ſomething more particularly. It takes its name from the ſeat of Oldfield Bowles, Eſquire, in Oxfordſhire; to one of whoſe daughters, Anna, it is addreſſed; to another, Sara, the author is married; and the young ladies, mentioned in this, and his other poems, are her ſiſters. Thoſe, who have the happineſs to be acquainted with the family of North Aſton, would have been juſtly ſurpriſed, if, while deſcribing the ſcenery round the houſe, the author had forgotten its poſſeſſors; or, where panegyric was ſo well deſerved, had ſuffered to paſs unnoticed, or unpraiſed, the elegant accompliſhments, talents, and hoſpitality of Mr. and Mrs. Bowles, or the graceful manners and beauty of their daughters. Theſe, however, as was natural to expect, with the ſports of the country, and their domeſtic amuſements, are the principal ſubjects of the poem.

The poem is preceded by an *Argument*, p. 14. which, we muſt obſerve by the way, ſerves as a ſort of key to explain the author's meaning, and deſcribes, much more plainly than his verſe, the particulars of his ſubject. Thus,

"On Rumour's leaves abſorb'd Enquiry dwells," p. 129,

is reading the newſpapers; and

"—— to hail Refection's genial rite," p. 132,

is to go to dinner, which we certainly ſhould have never known, but for the *Argument*.

In this, as well as moſt of the other poems contained in the volume, the reader will find ſeveral faults in expreſſion and grammar; but it would exceed our limits to notice them particularly.

In p. 117, we have an animated deſcription of ſome beautiful landſcapes at North-Aſton, the productions of Sir George Beaumont, and of the owner of the houſe: and in pp. 120 and 121, the author gives us a ſpecimen of his botanical knowledge. Captain Elton then makes a digreſſive eulogium on ſome dramatic performers. His remarks evince conſiderable acquaintance with the ſtage, and he aſſigns good reaſons for preferring Mr. Kemble, as an actor, to Mr. Cooke; juſtly obſerving,

ſerving, that the latter is only qualified to pourtray "the coarſe features of broad villainy;" p. 126. Our author then enters into a deſcription of the employments of the *portion'd* day, as he quaintly calls it, p. 128, at North Afton, and of their evening amuſements, among which he enumerates *Queſtions and Commands*, and the *Solution of Riddles*. After noticing the threatened invaſion, and propheſying its failure, he concludes with a farewell addreſs, which, we have little doubt, our readers will thank us for extracting:

"And now farewell—this weak and falt'ring praiſe
Shall yet the ſigh of ſoft remembrance raiſe;
And when the lute is touch'd at ſilent eve,
The feeling breaſt ſhall ſympathetic heave;
For him ſhall ſweetly flow the * plaintive lay,
For him who now is wand'ring far away;
And haply bends to ſome remoter ſhore
His parting footſtep, to return no more.
Yet if the pray'r of Her who nightly bows
In anguiſh'd love, and whiſper's heaven-breath'd vows;
Her cheek, as is the moon's chaſte luſtre, pale—
If that ingenuous pray'r with Heav'n avail,
I ſhall return in peace once more to greet
The mirth-enliven'd board in converſe ſweet;
To liſten while Cecilian ſtrains reſound
Wafted in airy ſwell the dome around;
Or wand'ring 'midſt the dews of even-tide,
View ſiſter foot-ſteps linger at my ſide;
And, 'midſt the charm'd ſilence of the vale
Of hardſhips paſt, recount the length'ning tale." p. 140.

Upon the whole, it muſt be allowed, that theſe poems diſplay a conſiderable degree of talent: the ſubjects are generally pleaſing, the diction poetical, and the verſification good; and if the ſentiments do not often delight by their ſublimity, they never diſguſt by their meanneſs.

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* Alluſive to the beautiful glee,

"Here's a health to thoſe who are now far away,
And who never again may return."

ART. CCXVI. *An Eſſay upon Political Œconomy; being an Inquiry into the Truth of the two Poſitions of the French Œconomiſts; that Labour employed in Manufactures is unproductive; and that all Taxes ultimately fall upon or ſettle in the ſurplus Produce of Land. By Daniel Wakefield, Eſq.* 2d Edit. 12mo. pp. 120. Price 3*s.* 6*d.* Rivington. 1804.

IN the controverſies to which the theory of the French Œconomiſts has given riſe, the diſputants on both ſides have been ſparing in their appeals to facts. From this circumſtance in part, and in part from the great predilection which the works of Queſnai and his diſciples diſcover for reaſonings of a very ſubtle and metaphyſical caſt, it has happened that the whole diſpute has in many reſpects degenerated into a mere *logomachy*;—a field for philologers and grammarians, rather than for ſtudents of Political Œconomy.

One proof of this aſſertion is furniſhed by the fundamental poſition of the French philoſophers. *The earth* (they inform us) *is the only ſource of wealth.* This doctrine has been fiercely oppoſed by others; who have inſiſted, that the only ſource of wealth is *labour*, or, at leaſt, that *land* and *labour* jointly claim this high honour. But ſurely this is a mere war of words; for, as it never has been aſſerted by the Œconomiſts, that the earth will produce in any abundance without culture; ſo it never can be deviſed by their opponents, that from the ground all the rudiments of material wealth muſt ſpring. As every commodity muſt firſt exiſt in the ſhape of raw produce; land, which ſupplies that raw produce, is, in a *phyſical* ſenſe, the only ſource of riches: but, uſing the word *ſource* in a more figurative acceptation, every thing is a ſource of riches which renders the raw article fitter for uſe, or which increaſes the productive powers of land, or which, in the remoteſt way, acts as a ſtimulus either on him who raiſes the raw article, or on him who adapts it for conſumption. In this extended ſenſe, the *ſources of wealth* are infinitely numerous, and the queſtion regarding theſe ſources becomes principally a queſtion of claſſification; ſo that very different modes of arranging them may be, in ſubſtance, conſiſtent with each other. To diſpute, therefore, whether the earth be the ſole ſource of wealth, ſeems as idle as to diſpute whether the egg be the ſole ſource of the full-grown fowl. Some perhaps may, in this caſe, inſiſt that the ſole ſource of the fowl is the *labour of the farmer*, without whoſe care the chicken could never have reached maturity: others may contend for three ſources; *food*, *lodging*, and *air*: a third claſs may, by a farther refinement, tell us of *the four elements*: and, if the eſtimate be taken

taken in the ſtage in which this portion of animate nature is completely fitted for conſumption, the *poulterer* and the *cook*, with a train of dependents, muſt not be forgotten. Now, the Œconomiſts deſire us to keep ſteadily in view the rude elements of all wealth. Since every thing begins with theſe rude elements, they argue, that the raiſers of them muſt have, in ſome meaſure, at their mercy, the other claſſes of the community, without whoſe aid they can ſubſiſt, however wretchedly, but who, without their aſſiſtance, cannot ſubſiſt for a day. Such is the reaſoning of theſe philoſophers; and the attack ſhould be made, not on their premiſes, but on their inference.

The well-known diſtinction between *productive* and *unproductive labour*, has been another ground of keen, and perhaps not very profitable, diſpute. Here the only important enquiry ſeems to be, whether the exchangeable value added by the manufacturer to the rude material, exceed the amount of his expences and the exchangeable value of his ſubſiſtence during the time which he has beſtowed upon the preparation of the rude material for uſe. But, by the term productive labour, the opponents of the Œconomiſts are, perhaps, too apt to underſtand, not labour productive of a ſurplus value to the manufacturer, but labour neceſſary to the production of general wealth. Hence they have been intent on eſtabliſhing,—what the Œconomiſts may too much overlook, but what they do not deny,—the importance of manufacturing labour. But the importance of manufacturing labour does not neceſſarily prove it to be, in a technical ſenſe, *productive*. The importance of the common field-labourer is admitted by all parties; yet all will alſo admit that, in ordinary caſes, his wages very little exceed what may ſuffice for his ſuſtenance.

Having thus attempted to place this great queſtion in a juſt point of view, it will be neceſſary for us, before we offer any ſtrictures on Mr. Wakefield's tract, to hazard ſome general opinions on the ſubject. We ſhall only premiſe, that, without acquieſcing in all Mr. Wakefield's reaſonings, we, in the main, aſſent to his concluſions.

Since all phyſical wealth originally exiſts in the ſtate of rude produce; and ſince, therefore, by the raiſers of rude produce, the firſt ſtroke muſt always be ſtruck, does it not follow that theſe men are, in ſome ſenſe, maſters of all the reſt of the community?

Let it be remembered, that the artificial deſires of man,—the thirſt for eaſe, pleaſure, or diſtinction, are as importunate and as enſlaving as thoſe which are called his natural wants. As ſoon as the firſt ſavage who cultivated the ground, had raiſed what would ſuffice to ſupply his immediate neceſſi-

ties, the wiſh was kindled for ſuperfluities; and, as ſoon as he had raiſed a produce exceeding the demands of nature, he was inflamed with the deſire of converting this ſurplus produce into ſuch refined articles, either of food or of dreſs, as captivated his fancy, or promiſed to make him conſpicuous amidſt his tribe. Conceiving him to have been aſſiſted in the accompliſhment of both theſe objects by a friend or a neighbour, whoſe attention had been much directed to the preparation of tools, weapons, or ſkins, why muſt we ſuppoſe this ſavage manufacturer to exert additional ingenuity, without any additional reward? Why muſt we ſuppoſe that he ſupplies the tiller with a rude ſpade in the room of a hardened ſtake, without ſharing in the increaſed produce; or, that he adorns the perſon of his friend with ſkins more highly prepared, or with a garb of feathers more choice and gaudy, without demanding ſome premium for the invention and ſkill diſcovered in theſe fabrics? Now, theſe two ſavages may repreſent the agricultural and manufacturing claſſes of ſociety. In whatever degree the neceſſities of the manufacturing claſs ſubject them to the cultivators of the earth, in the ſame degree the artificial wants of the cultivators place them at the mercy of thoſe whoſe ſkill furniſhes them either with new facilities for eliciting the produce of the ſoil, or with freſh aliment for their vanity, love of pleaſure, or thirſt for diſtinction. The ſame diviſion of profits which, in the caſe of the individuals, is produced by a direct compact, takes place with equal certainty, in the inſtance of the community, by the operation of reciprocal competition.

It may be inquired, whence it ariſes that, although the field of trading and manufacturing induſtry is as open to all as the occupation of a day-labourer, yet competition, which reduces the wages of labour nearly to the level of ſubſiſtence, has not an equal effect in lowering the gains of the trader or the artiſan? We anſwer, *firſt*, that the field of trading and manufacturing induſtry is not equally open to all. Some capital is requiſite to enter even the humbleſt walks of trade; and to this muſt be added the capital of ſkill and knowledge, which, in the caſe of the day-labourer, is comparatively trivial. *Secondly*, every increaſe of competition among the manufacturing orders, will give riſe to an increaſed competition of demand on the part of the proprietors of the ſoil, either by furniſhing them with the means of increaſing the productive powers of labour, or by making that cheap and common, which derives its principal merit from rarity.

But all theſe, it may be ſaid, are reaſonings *à priori*, which ſupply preſumptions rather than proofs. This charge muſt be admitted

admitted, although it would come with an ill grace from an advocate of the Œconomiſts. It is moſt ſincerely to be wiſhed, that the queſtion before us had been more commonly argued on the baſis of facts; becauſe, we are inclined to think it muſt, in that caſe, have been by this time ſet at reſt. In order to avoid prolixity, we ſhall here content ourſelves with ſhortly referring to a ſingle fact, at which more authors than one have glanced in the courſe of this controverſy, but which has by no means been placed in ſo prominent a light as its importance challenges. We allude to the growth of Holland. Of this advancement it would be ſuperfluous to detail the ſteps; but it is curious to remark the cauſes which have been aſſigned for it by the diſciples of the Œconomiſts: the traders of Holland, they inform us, accumulated their overflowing capital by a long courſe of privation and parſimony. Unqueſtionably, all accumulation of capital ſuppoſes a certain degree of parſimony; but let it be recollected, that, of Holland, this aſſertion is made by the ſame perſons who are loud in declaring, that traders and manufacturers can earn only a ſufficiency for their ſubſiſtence. If, then, the artificers and merchants of Holland could purchaſe only what ſuſtained life, it is not eaſy to diſcover what ſcope was afforded them for the exerciſe of parſimony. If they could ſubſiſt, and yet ſave a ſurplus, then they muſt have earned ſomething more than a bare ſufficiency for ſubſiſtence. Nor let it be objected, that the term *ſubſiſtence* is here conſtrued with too much rigour. Giving this term every fair latitude;—admitting it to ſignify ſomething more than an allowance of bread and water; ſtill, if the word has any meaning, the ſavings from ſuch an income muſt be extremely ſcanty, and the conſequent accumulation of capital indefinitely ſlow. Yet, from ſuch ſavings is ſaid to have grown up the capital of Holland, which has become proverbial for the rapidity of its increaſe! From ſuch ſmall and vaniſhing increments, we are told, aroſe the greatneſs of a country, the whole of whoſe produce, including her fiſheries, could not ſuſtain her crowded population for more than five months in the year; but which yet, according to Sir William Petty *, decupled her wealth and power within the compaſs of a ſingle century!

It is now neceſſary for us to advert to the great queſtion, *Whether taxes ultimately attach upon the net revenue of land?* It may, perhaps, be thought, that, having denied the premiſes from which the Œconomiſts pretend to deduce the affirmative of this queſtion, we muſt neceſſarily reſiſt their concluſion;

* Polit. Arithm. ch. i.

cluſion; but in the courſe of our remarks it may appear that this is not a neceſſary conſequence.

Why is it, that the profits of the manufacturer in any inſtance exceed the mere demands of nature? Becauſe thoſe, who have in their poſſeſſion a greater quantity of the productions of the ſoil than is requiſite for their own maintenance, chuſe to encourage the induſtry of the manufacturer, by repaying him with ſomething more than a bare ſufficiency. Now this circulation, if it may be ſo called, of the ſurplus revenue of land, neceſſarily begins with the proprietor of the ſoil; and, if the funds be by any means contracted, out of which the proprietor rewards the manufacturer, the amount of the revenue to be circulated throughout the whole community is inſtantly diminiſhed. It ſeems, therefore, to be eventually a matter of indifference, whether the ſtate, by taxing the manufacturer, draws out of his hands a part of thoſe ſurplus profits which are ultimately derived from the land-owner, or whether, by taxing in the firſt inſtance the land-owner, it abridges his liberality to manufacturing induſtry. In both caſes the loſs will divide itſelf, more or leſs fairly, between the two claſſes; and in both, there is but one fund out of which the demands of the treaſury can be ſatisfied. So far, therefore, the converſion of the whole proceſs of taxation into one great land-tax, appears poſſible; and equally poſſible whether the labour of the manufacturer be conſidered as *productive* or the contrary.

Yet there are reaſons for which it is impoſſible to acquieſce even in the idea of ſuch a meaſure. In practice, it might, perhaps, be attended with inconveniencies too ſerious to be balanced by the only conſiderable advantage which it ſeems to poſſeſs, the advantage of abridging the charges of collection and management, and conſequently of extinguiſhing, in a good meaſure, a very unprofitable claſs of ſociety. But there is one objection to it, which appears fatal even in theory; and this will appear on conſidering the preſent extended ſyſtem of foreign commerce. As long as the manufacturers may reſide in one country, and their cuſtomers in another, the ſubſtitution of a territorial tax for all other tributes, can in no caſe be fairly brought to paſs, and in many caſes is phyſically impoſſible. The duties levied, for example, on the claſs of artiſans in Holland, even ſuppoſing the labour of the artiſan to be, in the technical ſenſe of the word, unproductive, do not neceſſarily ſettle on the proprietors of Dutch ſoil; they diffuſe themſelves over the net revenue of all the countries in which the fabrics of Holland find a market, or out of which her manufacturers procure their raw materials.

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The caſe is even conceivable of a nation ſo rich in manufacturing induſtry and foreign trade, and yet ſo poor in agriculture, that the whole ſurplus yield of its ſoil ſhall not equal, in exchangeable value, the receipts of its exchequer. The favourite project of the Œconomiſts ſeems, therefore, only practicable, either in ſuch a country as China, whoſe commercial capital is nearly abſorbed in the home-trade, and whoſe taxes, therefore, muſt be ſupplied of her corn-fields, her gardens, or her rice plantations; or elſe in ſuch a ſtate of things as took place under the Roman empire, when there was but one exchequer for all nations, and the home-trade was another name for the commerce of the world.

We ſhall now bring before our readers ſome of the principal opinions of Mr. Wakefield on the vaſt queſtions to which he directs his attention. He divides his little tract into two parts; of which, the firſt examines with what juſtice the labour employed in manufactures can be called *unproductive*; and the ſecond enquires, whether all taxes ultimately fix themſelves on the ſurplus produce of land. Under this ſecond head, he attempts to confirm, by references to facts, the arguments previouſly urged. With his general reaſonings, which, however, do not affect to take any great ſcope, we have the happineſs, in part, to agree; but he ſeems to us to be often unſucceſsful in his appeal to facts. His opinions, where he differs from men of eminence, he advances with great deference; although he cannot be ſaid to do juſtice to Adam Smith, among other things, in ſomewhat overſtating the obligations, under which that author undoubtedly lies, to Sir James Stuart. The ſtyle of the work is ſufficiently clear, but very careleſs.

Mr. Wakefield begins with juſtly remarking, that it is abſurd to claſs indiſcriminately together, under the generic denomination of *productive labour*, every ſpecies of induſtry exerted on the ſoil; ſince ſuch induſtry is often employed in the culture of articles perfectly uſeleſs. He then divides the Œconomiſts into two ſects; the one believing, with the Chineſe, with Mr. Malthus, and with Dr. Paley, that the only *productive* labour is that which is expended on the production of food; the other maintaining, with the Perſians, and M. Turgot, that all labour is *productive*, of which it is the object to rear any of the fruits of the earth. Whatever may be the differences of opinion on this ſubject between the Perſians and the Chineſe, or even amongſt our own countrymen, we doubt whether there be ground for claſſifying in this manner the French Œconomiſts themſelves. They are, in this particular, not very clear; deducing the ſuperiority of the huſbandman, ſometimes

ſometimes from his rearing a ſurplus produce under the name of rent, ſometimes from his ability to ſubſiſt without the intervention of any other claſs, and ſometimes from his being the firſt circulator of every ſpecies of raw material. Perhaps they felt that a clearer examination of this part of the ſubject might poſſibly betray to themſelves the hollowneſs of their whole doctrine. That a landed proprietor ſhould be able to convert his corn-fields into fields of flax, and yet ſuffer no diminution of rent;—thus maintaining all his ſuperiority in ſociety, while yet he abandons the principal ground of that ſuperiority, the immediate command of food; thus, too, preſerving his equality with the raiſers of grain, or of cattle, while yet he has thrown himſelf upon their mercy:—this is a fact, which muſt caſt no ſlight ſuſpicion on the ſoundneſs of the Œconomiſtic theory. The arguments, however, of the French philoſophers, though not in this reſpect very diſtinct, generally lean in favour of the raiſers of ſuch produce as is adapted for food. Even Turgot, whom Mr. Wakefield particularly quotes as including in his definition of productive labour the culture of *every* ſpecies of rude produce, (and who, by the way, can be called an Œconomiſt only by courteſy,) occaſionally argues for the ſuperiority of the huſbandman, from his immediate command over the funds deſtined for the ſuſtenance of the whole community.*

The ſtatement which Mr. Wakefield gives of his own ideas on the comparative profits of agricultural and manufacturing induſtry, is, with very ſlight exceptions, clear and ſatisfactory:

"The rude produce of the cultivator is worth more than he has annihilated; it will exchange for more than his ſupport between the next ſeed-time and harveſt, than the wear of his ſtock advances, and than as much ſeed as he will require to ſow: this exceſs is therefore called his ſurplus value, or ſurplus production; which ſurplus is divided into *two* parts,—the profits of his ſtock, and the rent of his land. The finiſhed manufacture of the manufacturer is alſo worth more than he has annihilated; it will exchange for more than his ſupport, during the time of completing a ſimilar manufacture, than the wear of his ſtock-advances, and than as much raw material as he will require to work up: this exceſs is therefore called his ſurplus value, or ſurplus production; which ſurplus is alſo divided into *two* parts,—the profits of his ſtock, and the intereſt of his capital.

"It is proper here to remark, that, in the foregoing argument, the manufacturer is ſuppoſed to exerciſe his induſtry on a borrowed

* See his Form. et Diſtrib. des Richeſſes; § 5.

capital,

capital, and the farmer to rent the land he cultivates: nor does this assumption make even the smallest difference to the argument, or in the conclusion drawn; as if the capital of the manufacturer were his own, he would expect to receive, over and above the customary profits of stock, the customary interest of capital, though he will always confound his profits and his interest together. The cultivator of his own land likewise expects to receive, not only the profits of his stock, and to replace his labour and expence, but also the customary rent of land, though he will in the same manner confound his profits and his rent together.*"

From this view of the subject, the correctness of which Mr. Wakefield establishes by citations from various authors, it immediately follows, and he accordingly infers, that the natural price of a manufactured article resolves itself into these four elements;—the wages of labour, the profits of stock, the rent of land, and the interest of capital.

To the clearness of this statement, we have said, there are slight exceptions. It may lead to some confusion, to call the profits of the farmer's or manufacturer's stock part of his *surplus value;* and if by the expression "*his* support" be meant the entire sustenance of himself, and of all those whose labour he employs, then this expression may include the profits of stock. In substance, however, we believe the parallel which our author draws between the industry of the cultivator and that of the artificer to be just, and the analysis of price, which he founds on it, to be correct. If, in reckoning the components of the price of a manufactured article, we leave out of sight the interest of capital, we either border on the doctrine of the Œconomists, or at least attach a very vague meaning to the term *profits of stock.*

If the interest which the trader, trading with a borrowed capital, renders to the capitalist, answer to the net surplus which the farmer renders to his landlord, then there must be some general analogy between the interest of capital and the rent of land; and this analogy our author attempts to trace. In one particular, however, according to him, the analogy fails. In a cultivated state of society, rent is high and interest low; in a barbarous or declining state of society, rent is low, and interest high.

"In a cultivated and advancing society, so high a price is given for the rude produce of land, and so low are the profits of all kinds of stock, that the nominal rent of land rises above the price for which the surplus of its produce will sell, and the land-owner consequently receives more than his due proportion; &c."

* Wealth of Nations; Book I. chap. vi.

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We confeſs ourſelves not very well able to underſtand this paſſage. The growing dearneſs of rude produce, and the gradual fall of the profits of ſtock, muſt, it appears to us, operate in raiſing the *real*, not the *nominal*, rent of land. Undoubtedly when a year of ſcarcity has lifted up, and perhaps doubled, the price of grain, the landlord is apt to raiſe his rents; and this riſe of rents bears hard upon the farmer; but then it bears hard upon him, not becauſe grain is dear, but becauſe the dearneſs will not laſt. If it laſted, he could afford to pay the increaſed rent; and he pays too much, becauſe it ceaſes. It is otherwiſe with that growing dearneſs of rude produce, of which Mr. Wakefield ſpeaks as an inſeparable attendant of civilization; meaning, we ſuppoſe, that the gradual ſwell of population, by augmenting the difficulty of ſubſiſtence, increaſes the value of grain, when exchanged againſt other commodities. Such a growing dearneſs would increaſe the market-price of that part of the farmer's crops which he wiſhes to exchange for other objects of his deſire; and thus would enable him to ſatisfy his wants, on the whole, with a leſs portion of the groſs revenue of his farm. With reſpect to the profits of ſtock, they form part of the groſs revenue; and when they are reduced, (and they are only reduced when the general ſtate of the community can afford to ſuſtain a reduction,) the *real*, not the *nominal*, rent is neceſſarily increaſed. It ſeems however natural to expect, that, in long-ſettled countries, from the increaſed competition of the farming claſſes, the money-rent will riſe, in proportion to the ſurplus produce; yet, whatever be the cauſe of this phenomenon, this certainly has not been the caſe in England. Rents have indeed riſen; but nothing can, we think, be more plain, than that, within the laſt twenty years, the condition of our yeomanry has been wonderfully improved.

But even if it be true, that, in a civilized ſociety, rents always riſe in proportion to the ſurplus produce, it does not therefore follow that the analogy between the rent of land and the intereſt of capital, in any degree fails. The queſtion is not whether rents riſe in proportion to the real ſurplus produced, but whether they riſe in proportion to the price of land; for, the price paid for land is, in truth, that capital, of which rent muſt be conſidered as the intereſt.

The manner in which Mr. Wakefield accounts for that lowneſs of intereſt which invariably obtains in a ſtate of high civilization, we ſhall not particularly examine, becauſe the fact itſelf is univerſally admitted. But we cannot, with him, ſee any abſurdity in the common notion, that the magnitude of intereſt is ſettled by the ratio between the number of bor-

rowers and that of lenders; provided only the propoſition be properly underſtood.

We have not ſpace to follow our author through all his reaſonings. Their general aim is to eſtabliſh the vaſt utility of manufacturing labour; and though not very ſtrict or methodical, they contain ſome good remarks. He inſiſts on the importance of manufactures, not only in adapting for conſumption the fruits of the earth, but in giving permanence to thoſe raw materials which, in their preſent form, are at once uſeleſs and extremely periſhable. The productiveneſs of manufacturing labour he proves thus:

"If, a century paſt, labour employed in manufactures produced equal to any number, or *one*, and conſumed but *one*, ſurely now that, by the invention and uſe of machines, and by the increaſe of the diviſion of labour, two or three times the then quantity of finiſhed manufacture is produced by the ſame expence of labour, manufacturers have become a productive claſs."

This argument does not directly prove that the labour of manufacturers has become productive *to themſelves;* that is, that they purchaſe by it more than the value of their ſubſiſtence and expences. Poſſibly, the increaſed facility of manufacturing has lowered the price of the manufactured article. If with a conſumption as *one*, the quantity of finiſhed manufacture be as *two*, but the price of it has ſunk *one-half*, the manufacturer is no gainer. Indirectly, however, as we have already attempted to ſhow, the invention of machinery affords a preſumption, that ſome bounty is given on the ſkill of the artificer; and, by conſequence, that his gains are not confined to the bare ſupport of life.

It has already been mentioned, that the ſecond part of Mr. W.'s work treats of the ſyſtem of taxation propoſed by the Œconomiſts, and that it attempts, not with very great felicity, to corroborate by facts the reaſonings previouſly advanced. Of theſe facts, three, on which the greateſt ſtreſs is laid, we ſhall mention; and we fear it will be found, that two of them, as far as they prove any thing, are directly againſt the author, and that the third certainly proves nothing.

The duties upon malt and beer have of late years increaſed, and the prices of the commodities have been found to increaſe exactly in the ſame degree; hence the author concludes, that theſe duties have not ſettled upon land, becauſe they were ſhifted off, not on the growers of barley, but on the conſumers. During the terrible ſeaſons of dearth which this country lately experienced, many of the ſmall traders were utterly ruined by the joint preſſure of the poor's rates and the high

prices; hence Mr. W. contends, that the trader cannot at pleaſure ſhift the burden of taxation from himſelf upon the landed proprietor. Now the Œconomiſts hold, that the manufacturer re-produces only the value which he annihilates; and, conſequently, that if a tax be laid upon his profits, he muſt diſcharge it, either by demanding higher prices of the conſumer, or by paying lower prices to the ſeller of raw materials; or that elſe, as the only alternative, he muſt ſink under the burden. Now in both the inſtances adduced by our author, it appears that the tax was *not* paid out of the manufacturer's previous profits: in the one, he diſcharged it by advancing his prices on the conſumer; in the other, being unable to puſh it off from himſelf, he was unable to diſcharge it at all. So far then as theſe facts are of any weight, they appear to be in favour of the Œconomiſts. But how, it may be aſked, does the tax paid by the conſumer attach itſelf upon land? The Œconomiſts would interrogate, in their turn, *who* are the conſumers, and whence are derived the funds out of which they make any payment at all? And thus the whole queſtion remains to be again diſcuſſed.

The rental of England, according to Mr. W., amounts, in round numbers, to twenty-eight millions*; but the annual revenues derived from England by the ſtate, may be eſtimated at twenty-five millions; hence he concludes, that the rent of land in this kingdom is phyſically unable to ſuſtain the weight of the taxes.

On this argument it ſeems obvious to remark, that the preſent rental of the kingdom is not the whole of the ſurplus produce. A number of taxes are either directly or indirectly advanced, in the firſt inſtance, by the labourer or the farmer; and theſe, according to the Œconomiſts, are repaid by the land-owner in a diminution of rent. The net ſurplus does not come entire into the poſſeſſion of the proprietor; it comes diminiſhed by all thoſe impoſts, which are eating into it, while yet in the hands of the tenant. The very poſition of the Œconomiſts is this, that if all taxes were commuted for an equivalent land-tax, the rental would be ſo much increaſed, as to bear the weight of that land-tax. To ſay, therefore, that the amount of the rental now paid would be unequal to the weight, is to aſſert what no Œconomiſt ever attempted to deny.

Mr. Wakefield cloſes his diſcuſſion with a few hints on the true principles of taxation; and ſubjoins to it a ſhort review of Turgot's eſſay on riches. It is however impoſſible for us to extend farther our ſtrictures. Conſidering that the work be-

* This ſum we believe to be overſtated.—Rev.

fore us does not in size exceed a pamphlet, we owe our readers some apology for having been already so prolix. But, our opinions differing in some material respects from those of our author, we thought it not impertinent to give some sketch of the grounds on which they have been formed; especially as the subject is of too much importance to be lightly touched, and as it attracts at the present moment, if we are not mistaken, no small share of the public attention.

CCXVII. *Gems, selected from the Antique; with Illustrations.* 4to. pp. 64. Price 1*l.* 11*s.* 6*d.* Murray, London, 1804.

THE seal-rings used by the ancients are denominated gems; and as they were impressed with the images and attributes of the antient mythology, sometimes exhibiting curious pictures of antient customs and religious ceremonies, ingenious allegories, and often precious copies of the more beautiful specimens of Grecian sculpture; it has always been a grand object with men of taste to make collections of them. To these collections few have access, and therefore of many of them copies have been made, which are sold at a tolerably cheap rate, so that an amateur, of moderate fortune, may now seal his love-letters with Psyche, Venus, or the Graces, at a very moderate expence. The object of the present elegant work is to diffuse still more widely a knowledge of them; and not merely a knowledge of the existence of such and such reliques of antiquity, and a faithful engraving of them; but it has been also the design of the present author, to present the public with descriptions of the different subjects of the gems he has selected, and to make such observations as were inspired by the contemplation of these interesting remains of antiquity.

The present volume contains fifty-nine gems, with descriptions. The following are the subjects: Jupiter Ægiochus; Clio, or the Muse of History; Cupid and Psyche, whose history is illustrated by twelve gems; the Roman Nuptials, or the Aldobrandine Marriage; Head of Priam; Apollo and Marsyas; Diomed with the Palladium; Jupiter and the Titans: Fragments and Attributes of Jupiter; Acratus, or winged Bacchus; Bacchus reeling; Cupid curbing a Lion; Mercury presenting a soul to Elysium; Gymnastic Exercises; Fragments and Attributes of Apollo; Egyptian Symbols and Hieroglyphics.

The introduction contains some novel and interesting information. We learn that among the various modern nations who

who have imitated this ancient art, the muſſulmen, being prohibited by their religion from making any graven image, evaded the injunction by having the writing, which they were allowed to have on their ſeals, ſo arranged as to repreſent men on horſeback, &c. This has been imitated in England; for there is a drawing of the head of Charles I. in the library of St. John's College, Oxford, which is wholly compoſed of minute written characters, which at a ſmall diſtance reſemble the lines of engraving, and which are ſaid to contain the book of Pſalms, the Creed, and Lord's Prayer.

We ſhall preſent our readers with the following account of the hieroglyphics.

"Although our knowledge of hieroglyphics of the Egyptians is very confined, and will probably ever remain ſo, yet learned conjecture, and plauſible reaſoning, have ſupplied the inquiſitive mind with ſome materials. Time has preſerved the curious work of Horappollo, of which the firſt book is, perhaps, the work of a learned Egyptian, though the age in which he lived is not exactly known. From other ſcattered notices we ſhall glean a few, which, we hope, may prove not unintereſting.

"The allegorical genius of the moſt remote antiquity, (as Raſpe judiciouſly obſerves,) eſpecially of Egypt, was pleaſed and prompted equally by a ſpirit of wiſdom, as well as of taſte, to repreſent that kind of knowledge which would be of the greateſt uſe to ſociety. But what are the objects of that knowledge? The regular return of the ſeaſons; the inundations; the ſeed time and harveſt; the revolutions of the ſun, moon, and ſtars, and other wonders of nature, ever friendly and beneficent to thoſe who foll her laws.

"Warburton, who has treated this ſubject with his uſual ingenuity, has claſſed the hieroglyphic characters under three heads. He ſays, the *firſt* deſign was to *make the principal circumſtances of the ſubject ſtand for the whole;* thus, when they would deſcribe a battle, or two armies in array, they painted two hands, one holding a ſhield, and the other a bow —when a tumult, or popular inſurrection, an armed man caſting arrows—when a ſiege, a ſcaling-ladder. But all this is of the rudeſt ſimplicity.

"The *ſecond*, or more artificial method of contraction, was by *putting the inſtrument of the thing, whether real or metaphorical, for the thing itſelf.* Thus, an *eye* eminently placed, was deſigned to repreſent *God's omniſcience;* an *eye* and *ſceptre* diſplayed the duties of a *monarch;* and a *ſhip* and *pilot*, the *governor* of the *univerſe.*

"The *third*, and ſtill more artificial method was, by *making one thing ſtand for, or repreſent another, where any quaint reſemblance, or analogy in the repreſentative could be collected from their obſervations of nature, or their traditional ſuperſtitions.* Sometimes this kind of hieroglyphic was founded on their obſervations on the form, and real or imaginary natures and qualities, of beings. Thus the *univerſe*

was designed by a *serpent* in a *circle*, whose variegated *spots* signified the *stars*; and the *sun-rise* by *the two eyes of the crocodile*, because they seem to emerge from its head; *a young widow, who will not admit of a second husband*, by a *black pigeon*; one *dead of a fever*, contracted by what we call a coup de soleil (from the great solar heat), by a blind scarab; a *client* flying for relief to his *patron*, and finding none from him, by a *sparrow* and *owl*; an inexorable *tyrant* estranged from his people, by a *vulture*; a man *initiated into the mysteries*, by a *grasshopper*, which they imagine has no mouth.

"They certainly employed hieroglyphics as a concise method to communicate their ethical instructions. That a *judge* should be alike insensible to interest, or to compassion, they designed a man without hands, and with declining eyes. Of their delight in sculptured gems we have a pleasing proof in the circumstance recorded by Ælian, that the chief of their judges wore round his neck an image of truth engraven on a sapphire. The *peach-tree* was said to be more fruitful when transplanted, than on its native spot; and hence they characterized a person who had passed much of his life in *travelling*, by a *peach-tree* in *luxuriant fruit*. They designated a melancholy man by a *hare* sitting in her form, as being a most timorous and solitary creature. But the hieroglyphic was not a single detached emblem only, they often contrived to unite a series of them so as to form an inscription, which the eye might perpetuate on the memory. We learn this from one preserved by Clemens of Alexandria, who informs us, that it was engraven on one of the gates of the temple of Diospolis in Egypt. On one side appeared a child (the symbol of birth), and an old man (the symbol of death), a hawk (the accepted symbol of the divinity), a fish (the symbol of hatred), and on the other side a frightful crocodile (the symbol of effrontery and insolence). All these symbols united, expressed—'O thou who art born and who diest, remember that God hateth those whose insolent forehead never blusheth!'

"Raspe, describing in his catalogue a number of these hieroglyphic gems, observes, that we frequently find among them the *eye*. —It is sometimes without eyebrows, sometimes marked only by two eyelids, without a pupil appearing. Sometimes it is seen ornamented with eyelids in the greatest perfection: it is likewise occasionally adorned with wings, or other expressive attributes, which obviously proves that there are different modifications and different ideas represented by the same symbol. It is the most simple image of *vision*, and consequently of *wisdom* and *providence*. It is thus applicable to the *sun*, which sees and makes every thing to be seen; and to the *Divinity* who is every where present, and from whom nothing can be hid. Eyes were seen in all the Egyptian temples, and we learn from Diodorus and Plutarch, that the *eye* was particularly the symbol of *Osiris*. On the obelisks and other Egyptian fragments lately deposited in the British Museum, may be seen, frequently repeated, an eye surmounting several zig-zag lines, with the figure of a sky directly beneath them. May not this signify that knowledge or prudence surmounts the intricacies of life, while indolence sinks under them?

"We

" We frequently find in theſe gems a ſphynx under a variety of diſguiſes—a large ape, or cynocephalus—a falcon, or hawk mitred, &c. ſome of theſe have been explained by Horappollo, from whoſe ſingular work on the ancient hieroglyphics, Warburton derived his explanations. On his authority we ſhall deſcribe two or three of theſe ſubjects. He tells us the hawk ſignifies ſupreme intelligence; the intelligent ſoul, and God—becauſe the hawk was called in Egyptian *baith*, from *bai*, ſoul, and eth, heart, which the Egyptians looked upon as the ſeat, the reſidence, or the covering of the ſoul. That the hawk was a ſacred bird, appears by its being fed in the temples conſecrated to Oſiris. The ſphynx was always an emblem of the divine power, in different aſpects of obſervation. Sitting with one paw on the wheel of fortune, it is God, or wiſdom directing the viciſſitudes of human life, or the revolution of the ſtars. Looking at the caduceus of Mercury (Hermes or Thot) ſtuck into the earth before it, ſignifies the divine wiſdom regulating the courſe of the ſun and moon, or the year. It is evidently, when it holds the handled croſs or phallus, a ſymbol of the generating power. However it muſt be confeſſed, that although no object ſo frequently recurs among the hieroglyphics as the ſphynx, we know very little of this ſymbolical monſter; and it has been of late conjectured, that this chimerical figure deſcribes that period in the aſtronomical ſyſtem when the ſun enters that part of the zodiac between the Lion and the Virgin; which figures united, form a ſphynx, thus expreſſing the exact time of the overflowing of the Nile.

" Mr. Hayley thus alludes to the Egyptian hieroglyphics, in his elegant Eſſay on Sculpture:

> " Does fancy ſhrink from ſuperſtition's ſhapes,
> Dog-headed gods, and conſecrated apes,
> From dark conceits, to learning's ſelf unknown,
> And the mute riddle on the mangled ſtone?"

" Without doubt, this mode of recording events was the invention of a rude people, for Warburton has ſhewn that hieroglyphical writings have been practiſed by other nations, who were ignorant of any better manner of communicating their knowledge than by painting their ideas. The Chineſe, the Indians, the Mexicans, and the Scythians had their hieroglyphics as well as the Egyptians. It is well known how rapidly the account of the firſt landing of the Spaniards in Mexico was tranſmitted to Montezuma by their art of picture writing. Herodotus ſupplies us with a hieroglyphic which the Scythians ſent to Darius on his invaſion of their country; it conſiſted of a bird, a mouſe, a frog, and five arrows; inſinuating by theſe, that if he did not fly away as ſwiftly as a bird, or conceal himſelf like a mouſe or a frog, he would periſh by their arrows.

" Thus much for hieroglyphics, which, expreſſing many ideas in a very ſmall compaſs, were peculiarly ſuited to the graver of gems. (p. 11---16.)

We think it would have been better if each plate had been annexed to each deſcription.

As a ſpecimen of our author's deſcriptions, we ſelect that of Cupid and Pſyche; relative to whoſe pleaſing ſtory there are no leſs than twelve gems.

"The mythological tale of the loves of Cupid and Pſyche is an allegory of the human ſoul, which is ſometimes nouriſhed, and ſometimes tormented, by the paſſions. Pſyche in Greek ſignifies the ſoul, and Cupid deſire. She is frequently repreſented by a butterfly, not merely from the beautiful appearance of that inſect, but on account of its ſurviving the chryſalis or worm; the after-ſtate of man is thus finely deſignated. We have a numerous ſeries of gems which tell their ſtory by ingenious allegories; and in all times it has been a favourite ſubject of the moſt eminent artiſts. Sometimes Venus holds a butterfly over the burning torch of love; Love and Pſyche are careſſing each other; Love ſometimes chains the hands of his unfortunate miſtreſs, and tramples on her! Love is himſelf chained to a column by Pſyche; Love nails a butterfly on a tree, tears its wings, and burns them, &c. The butterfly whenever it is met with on gems, indicates the ſoul, and we ſee one, often iſſuing from the mouth of a dying man.

"This beautiful ſtory has been told by Apuleius, in a turgid ſtyle; and it has afforded La Fontaine matter for a little, but tedious, volume. It has lately been elegantly narrated by an anonymous poet. We preſent, for the amuſement of the reader, an analyſis of the charming fable.

"A king and queen (ſo begins the fairy tale) had three daughters, all beautiful; the third was more than beautiful. She was compared to Venus; for her was the worſhip of this deity neglected; Paphos, and Cnidos, and Cythera, were deſerted. The ſtatues of beauty were ungarlanded and uncrowned; her altars were without incenſe and ſacrifices. Venus, indignant, ſummoned her ſon ſignally to chaſtiſe the feeble mortal whoſe audacious beauty had ſtolen away her adorers.

"Yet Pſyche drew no advantage from her charms; all haſtened to behold her; all admired her; but ſhe inſpired no one with deſire. Her ſiſters were already married, and ſhe alone, in the ſolitude of the palace, hated her own beauties, which all were ſatiſfied to praiſe without wiſhing to enjoy.

"Her ſympathizing parents conſulted the oracle, which decreed that Pſyche ſhould be expoſed on the point of a rock, dreſſed in funeral robes; that ſhe ſhould have no mortal for a huſband, but a ferocious and terrific monſter, who, flying in the air, deſolates the earth, and makes the heavens tremble. Her parents, terrified, mingle their tears;—they fear, and they obey.

"Pſyche, exhauſted, tremblingly gave herſelf up to grief and to complaint, when a Zephyr ſuddenly lifted her with his ſoft breath on his light wings into a valley, where he laid her down on a green bank, enamelled with flowers. There ſhe ſlept.—What was her aſtoniſhment when ſhe awoke, to find herſelf in a palace ornamented with as much taſte as magnificence; and, above all, when, without perceiving

perceiving any perſon, ſhe heard voices congratulate her, and ſupplicate for her commands. The palace reſounds with celeſtial muſic; the moſt delicate viands, and the moſt exquiſite wines, are ſerved up by inviſible hands; delicious paintings enchant her eyes; ſhe breathes a balmy air; all her ſenſes are charmed at once.

"Night came, and the beautiful Pſyche yielded to the ſoftneſs of repoſe: ſcarcely had ſhe doſed, when a voice far ſofter and more melodious than all the voices ſhe had heard, whiſpered in her ear. A ſecret trouble agitates her: ſhe is ignorant of what ſhe fears. A thouſand thoughts diſtract her tender imagination; but her huſband is with her! He embraces her unſeen, but not unfelt. She is his wife; but her inviſible huſband diſappears with the day.

"Meanwhile, the unhappy parents of Pſyche were periſhing with grief. Her ſiſters each day wept at the foot of the rock on which ſhe had been expoſed; with lamenting cries they filled the ſurrounding valleys; the diſtant echoes multiplied their accents, and the wind floated them to the ear of Pſyche. Her affectionate heart palpitated with domeſtic ſympathies;—ſhe dwelt on the thoughts of home, and ſighed to conſole them. The brilliant enchantments that flattered her ſelf-love, and her ſenſes, never reached her heart; and the careſſes of an inviſible huſband did not compenſate for the ſeverity of her ſolitude. She requeſted once more to embrace her ſiſters. Her huſband inſtantly rejected her intreaty; which, however, he had anticipated, and warned her of the fatal conſequences; but, overcome by her beauty, her tears, and her careſſes, he at length conſented; on condition, however, that if her ſiſters indiſcreetly inquired who her huſband was, ſhe would never acquaint them of his ſtrict command, that ſhe ſhould never attempt either to ſee or to know him. Pſyche promiſed every thing; and the ſame Zephyr that had tranſported her to this delicious abode, conveyed on his wings her two ſiſters.

"After having embraced each other a hundred times, Pſyche diſplayed to them the amazing beauties of her enchanting reſidence. Dazzled by ſuch magnificence, they aſked who was her huſband, or rather the god, who aſſembled in one ſpot ſuch beauties of nature, and ſuch ſplendours of art? Pſyche, faithful to her promiſe, anſwers, that he was a beautiful youth, whoſe cheek was ſcarcely ſhadowed by its down; but, fearful to betray her ſecret, ſhe ſends her ſiſters back to her family with rich gifts. They returned in a few days, but with ſentiments of a different colour from thoſe they had firſt felt.

"To the ſiſterly affection of longing to embrace Pſyche, and the rapture of having found her, now ſucceeded all the madneſs of envy, and the deſire of her ruin. They feigned at firſt to participate in her felicity and her pleaſures; afterwards they urged her to tell them the name and deſcribe the perſon of her huſband; and the prudent, but forgetful, Pſyche, who had quite loſt the recollection of her former account, painted him with quite different features.

"Convinced

" Convinced now that ſhe had never ſeen her huſband, they pretend to compaſſionate her deſtiny; and they wiſh, as they declare, that it was allowed them to be ſilent, but their duty and their tenderneſs compel them to warn her of a danger that menaced her tranquillity. They recal to her mind the frightful prediction of the oracle. This unknown huſband was no doubt ſome horrid monſter, to whoſe ferocity ſhe would one day aſſuredly become the victim. The alarmed and trembling Pſyche abandons herſelf entirely to the counſels of her perfidious ſiſters, who engage to bring her a lamp and a dagger, and adviſe her to ſeize that moment of time when the monſter would be aſleep, to pierce him with her poniard. Alas! the too credulous Pſyche accepts theſe fatal gifts!

" At the fall of the night the huſband arrives, careſſes his beloved wife, and ſleeps; then Pſyche ſoftly ſlides from his encircling arms, and taking in one hand the lamp ſhe had concealed, and in the other holding the poniard, ſhe advances,—ſhe approaches; but—O heavens! what is her ſurprize, while, by the light of the lamp, which, as if kindled by magic, ſuddenly burſts into a wavering ſplendour, ſhe perceives LOVE himſelf, repoſing in the moſt charming attitude! Pale, trembling, and diſmayed, ſhe directs the ſteel ſhe pointed at the god to her own boſom; but the poniard falls from her hand. While ſhe contemplates the lovely object before her, ſhe regains her ſtrength; and the more ſhe examines the heavenly boy, the more beautiful he appears, and with a ſofter influence the enchantment ſteals over her ſenſes. She beholds a head adorned with flowing and reſplendent treſſes, diffuſing celeſtial odours: ſome fall careleſsly in curls on cheeks more beautifully bluſhing than the roſe, while others float on a neck whiter than milk. On his ſhoulders are white wings, whoſe tender and delicate down, tremuloufly alive, is brilliant as the flowers yet humid with morning dew. His body was ſmooth and elegant;—the proud perfection of Venus! At the foot of the bed lay his bow, his quiver, and his arrows; and the curious Pſyche, unwearied, touches and retouches his propitious weapons. From the quiver ſhe draws out one of the arrows, and, with the tip of her finger, touching the point to try its ſharpneſs, her trembling hand pierces the fleſh, and ſmall drops of roſy blood are ſprinkled on her ſkin. At that inſtant ſhe felt the wound in her heart;—there it was not ſlight! Deliciouſly enamoured, ſhe gazes on the face of Love with inſatiable eyes;—ſhe breathes the warmeſt kiſſes, and trembles leſt he ſhould awake.

" While ſhe yields to the rapture of her ſoul, ardent and loſt, from the lamp (as if it longed to touch the beautiful body its light ſo ſweetly tinted) a drop of boiling oil falls on the right ſhoulder of the god. Love awakes, ſhrieks, and flies away! The unhappy Pſyche catches his foot, and clings to the volatile god till her ſtrength is exhauſted, and hopeleſsly ſhe falls on the green margin of a river.

" Love ſuſpends his flight for a moment: he loiters about a cypreſs, and in a voice more in ſorrow than in anger, reproaches his miſtreſs

miſtreſs for her unfaithful credulity, her unjuſt fears, and, above all, for her inhuman deſign. Having ſaid this, the ſoft luxurious boy waves his wings, and flies. Pſyche, with eyes dim with tears, traces his courſe for a moment; but, in the midſt of the ſky, the god melts into a ſhadow, and the ſhadow into air. The deſolate Pſyche, urged on by deſpair, ſeeks to precipitate herſelf into the ſtream; but the waters, feeling the influence of Love, who rules all the elements, gently ſwell to receive the beauteous maid, and ſoftly float her to their flowery margin. There Pan receives her, conſoles, and exhorts her to ſoften the anger of Love by her tears and her prayers.

"Wandering from clime to clime, every where ſeeking for her huſband, and finding him no where;—ever ſupplicant, and ever rejected, the wife of Love can diſcover no aſylum on the earth. In the height of her miſery, ſhe ſtill hoped her misfortunes would ſoon terminate; but that moſt unhappy maid knew not then of the afflictions the anger of Venus ſtill reſerved for her.

"The mother of Love now diſcovered, that, inſtead of having puniſhed the mortal againſt whom ſhe was incenſed, her ſon had made her his wife. In the firſt moments of her rage ſhe would have diſarmed her ſon, broken his arrows, and extinguiſhed his torch. Beauty itſelf (ſoft as Beauty is when adulated) is cruel, vindictive, and unforgiving, when contemned. She condemns Pſyche to the moſt afflictive torments, and ſubjects her to the moſt cruel trials. All nature ſympathizes with the ſufferings of Pſyche: when men and gods abandon her, the inanimate creation is repreſented as endowed with ſympathetic affections. She paſſes into the depths of hell, and there executes the terrible command of the vindictive power. At length, Love, who trembles for her fate, and ſhudders leſt ſhe ſhould periſh under ſo many perſecutions, flies to Jupiter; tells him his adventures with her; talks with all his tenderneſs of his affection:—and who can talk like Love?—paints the ſcenes of her perſecution:—and who can paint ſo lively?—deſcribes the ſoftneſs, the charms, the innocence of his miſtreſs, and ſolemnly adjures the father of creation to ordain that he may be for ever united to Pſyche, by the indiſſoluble bands of a celeſtial marriage. Jupiter aſſembles a ſynod of the divinities. They feel the inquietudes and approve the vows of Love. To calm the half-forgiving Venus, Pſyche is admitted to the rank of a divinity, that Love may not be united to a ſimple mortal. The celeſtial aſſembly applaud the union of Love and Pſyche, and from their marriage is born a daughter, whom they name Divine Pleaſure.

"The well-known gem, in the collection of the Duke of Marlborough, repreſents this myſtical marriage; a cameo of ſuch exquiſite beauty, and ſo often engraven in this country, that it will be ſufficient to mention it. The gem is deſcribed by Dr. Darwin, with his accuſtomed brilliancy of verſification and warmth of fancy, though in this inſtance his deſcription is not ſo correct as it ought to have been.

"Beneath

" Beneath a moving ſhade of fruits and flowers;
Onward they march to Hymen's ſacred bowers;
With lifted torch he lights the feſtive train,
Sublime, and leads them in his golden chain;
Joins the fond pair, indulgent to their vows,
And hides with myſtic veil their bluſhing brows." (p. 6---11.)

This deſcription omits a fine figure of a little winged love, who precedes Hymen in preparing the nuptial couch, which is likewiſe engraved. Nor is the verſe,

" Beneath a moving ſhade of fruits and flowers,"

however elegant, deſcriptive of its object. This " moving ſhade" is really a baſket filled with fruits, and raiſed over the heads of the bride and bridegroom. It was an ancient cuſtom with girls, deſirous of marriage, to offer theſe baſkets of fruits to Diana at her feſtivals, and for that reaſon it was called the feaſt of baſkets; the fruits being emblematical of a happy progeny in marriage."

The engravings are executed in a very pleaſing ſtyle.

ART. CCXVIII. *Philoſophical Tranſactions of the Royal Society of London, for the Year* 1804. Part I.

I. The Bakerian Lecture. *Experiments and Calculations relating to Phyſical Optics.* By Thomas Young, M. D.

DR. Young, in this paper, produces freſh proofs of the analogy between the nature of ſound and of light, by a ſimple and convincing experiment. A ray of the ſun's light being admitted through a very ſmall aperture, and a very narrow ſlip of card placed in the beam, it was found, that beſides the fringes of colours on each ſide of the ſhadow, the ſhadow itſelf was divided by ſimilar parallel fringes, of ſmaller dimenſions, differing in number according to the diſtance of the ſhadow from the object, but leaving the middle of the ſhadow always white: if, however, a little ſcreen was placed ſo as to intercept either edge of the ſhadow upon its margin, all the fringes immediately diſappeared. Hence it plainly appeared, that the fringes of colours were produced by the interference of two portions of light, paſſing on each ſide of the card, and inflected, or rather diffracted, into the ſhadow. By calculation he eſtabliſhes the ſimilarity between the cauſe of theſe fringes and the colours of thin plates, as well as the creſted fringes of Grimaldi. He alſo applies theſe principles to the explanation of the repetitions of colours, which are ſometimes obſerved within the common rainbow.

From

From the whole of his experiments, the author draws the following very ingenious inferences reſpecting the nature of light.

"From the experiments and calculations which have been premiſed, we may be allowed to infer, that homogeneous light, at certain equal diſtances in the direction of its motion, is poſſeſſed of oppoſite qualities, capable of neutraliſing or deſtroying each other, and of extinguiſhing the light, where they happen to be united; that theſe qualities ſucceed each other alternately in ſucceſſive concentric ſuperficies, at diſtances which are conſtant for the ſame light, paſſing through the ſame medium. From the agreement of the meaſures, and from the ſimilarity of the phenomena, we may conclude, that theſe intervals are the ſame as are concerned in the production of the colours of thin plates; but theſe are ſhewn, by the experiments of Newton, to be ſmaller, the denſer the medium; and ſince it may be preſumed that their number muſt neceſſarily remain unaltered in a given quantity of light, it follows of courſe, that light moves more ſlowly in a denſer, than in a rarer medium: and this being granted, it muſt be allowed, that refraction is not the effect of an attractive force directed to a denſer medium. The advocates for the projectile hypotheſis of light, muſt conſider which link in this chain of reaſoning they may judge to be the moſt feeble; for, hitherto, I have advanced in this paper no general hypotheſis whatever. But, ſince we know that ſound diverges in concentric ſuperficies, and that muſical ſounds conſiſt of oppoſite qualities, capable of neutraliſing each other, and ſucceeding at certain equal intervals, which are different according to the difference of the note, we are fully authoriſed to conclude, that there muſt be ſome ſtrong reſemblance between the nature of ſound, and that of light.

"I have not, in the courſe of theſe inveſtigations, found any reaſon to ſuppoſe the preſence of ſuch an inflecting medium in the neighbourhood of denſe ſubſtances, as I was formerly inclined to attribute to them; and, upon conſidering the phenomena of the aberration of the ſtars, I am diſpoſed to believe, that the luminiferous ether pervades the ſubſtance of all material bodies, with little or no reſiſtance, as freely perhaps as the wind paſſes through a grove of trees." (P. 13.)

Dr. Y. ſubjoins ſome cautions (ariſing from theſe obſervations) relating to the appearance of minute bodies viewed in a microſcope. An opake globule may appear as a light ſpot ſurrounded by a darker circle, while, on the other hand, a central dark ſpot may be produced in the image of a ſemi-tranſparent corpuſcle. It does not appear, however, that Mr. Hewſon was deceived by this phenomenon, in reſpect to the figure

figure he has aſſigned to the globules of the blood. From ſome experiments reſpecting the colours of natural bodies, Dr. Y. is of opinion that the analogy ſuggeſted by Newton, of theſe colours with thoſe of thin plates, is ſomewhat leſs cloſe than Newton imagined. An experiment is alſo related, by which it appears, that the inviſible rays of Ritter are perfectly analogous with the viſible rays, and that they are equally liable to the ſame general laws.

II. *Continuation of an Account of a peculiar Arrangement in the Arteries diſtributed on the Muſcles of ſlow-moving Animals.* By Mr. Anthony Carliſle.

The former part of this account was in the Philoſophical Tranſactions for 1800, p. 98. Mr. C. in that paper, produced ſeveral inſtances in which ſuch muſcles as are of ſlow motion, or are required to continue long in a contracted ſtate, were ſupplied by cylindrical arteries, leſs frequently ſubdivided than the common ones, and which, in ſome caſes, had frequent anaſtomoſes. Freſh inſtances are here produced, as the ſpermatic arteries of man, the intercoſtal arteries, thoſe of the diaphragm, of the iris, of the prehenſile tails of certain animals, of the ſwimming bladders of ſome fiſhes, of the inteſtinum ileum of the cavia aguti. An oppoſite inſtance of very quick ſubdiviſion is exhibited in the coronary arteries which ſupply the heart, a muſcle of more rapid action than any other. The paper is accompanied with repreſentations of the ſwimming bladder of the tench, and of the inteſtinum ileum, and part of the cæcum of the cavia aguti, the arteries having been injected.

III. *An Account of a curious Phenomenon obſerved on the Glaciers of Chamouny; together with ſome occaſional Obſervations concerning the Propagation of Heat in Fluids.* By Benjamin Count of Rumford.

THE Count in this paper attempts to ſupport his opinion of the non-conducting power of fluids in reſpect to heat, by referring to a ſingular phenomenon, which is, however, very common in what is called the ſea of ice (*Mer de Glace*) on the Glaciers of Chamouny. On the level parts of that immenſe ſolid maſs of ice, cylindrical pits, full of water, are frequently found, increaſing in depth during the courſe of the ſummer, but being frozen up and diſappearing in the winter. The pit which was examined by the author, in company with Profeſſor Pictet, was ſeven inches in diameter, not quite perpendicular

perpendicular to the plane of the horizon, and of courſe, its mouth was elliptical; it was more than four feet in depth; the ſides were poliſhed, and its bottom was hemiſpherical and well defined.

The author conſiders this phenomenon, and that of the water at the bottom of all deep lakes, being conſtantly of the temperature of 41°, as unanſwerable proofs of his theory. The remainder of the paper is filled with querulous remarks on the ingenious experiments of Dr. Thomſon and Mr. Murray. Theſe remarks do by no means tend to raiſe the reputation of the Count, as they betray a degree of ſoreneſs that is incompatible with the character of a ſincere enquirer after truth. Their place would have been much better ſupplied by ſome information reſpecting the probable cauſe of theſe pits, of which not a word is ſaid; the Count's explanation tending only to ſhow the manner of their increaſe in depth when once formed. He ſuppoſes, that, the upper ſurface of the water being heated by the warm winds of ſummer, to the maximum of denſity, viz. about 41°, ſinks to the bottom, and ſlowly melts the ice on which it lies, without affecting the ſides of the pit.

IV. *Deſcription of a triple Sulphuret, of Lead, Antimony, and Copper, from Cornwall; with ſome Obſervations upon the various Modes of Attraction which influence the Formation of Mineral Subſtances, and upon the different kinds of Sulphuret of Copper.* By the Count de Bournon.

THE mineral deſcribed by the Count, has been long known in England (being found in an abandoned mine in Cornwall), but has not been hitherto mentioned by the foreign writers. The following are the diſtinguiſhing characters of it:

"The colour of this mineral is a dark gray, inclining to black. It has a very brilliant luſtre. It is very brittle; fragments of it may be eaſily broken off by means of the nail. Its hardneſs is ſuch, that it very eaſily cuts calcareous ſpar; but it is not ſufficiently hard to ſcratch fluor ſpar. When rubbed pretty ſtrongly on white paper, it leaves a faint black mark; but not ſo readily as lead, or ſulphuret of antimony. It does not, when rubbed, emit any ſmell. When groſsly powdered, the powder ſtill retains the metallic luſtre. When thrown, in the laſt mentioned ſtate, upon an iron not quite red-hot, it emits a phoſphoreſcent light, of a blueiſh-white colour, but without any ſmell whatever; no ſuch light, however, can be obtained from it by means of friction. Its ſpecific gravity is 5765.—The fractures of its

its cryſtals are not ſmooth, neither are they lamellated in any particular direction, but are generally granulated, and have rather a coarſe grain. The cryſtals of this ſubſtance are very brilliant, and often of a very large ſize.—The form of the primitive cryſtal is a rectangular tetraedral priſm, which has its terminal faces perpendicular to the axis." (p. 32.)

The author alſo gives a detailed account of the various modifications of this primitive cryſtal. The obſervations on the various kinds of attraction are delivered in a very prolix manner. They chiefly relate to the attraction of aggregation as diſtinguiſhed from the attraction of compoſition. Of the attraction of aggregation he diſtinguiſhes two principal modifications, the cryſtalline and the ſimple. The cryſtalline attraction of aggregation, he divides into three kinds, viz. regular, when either perfect cryſtals are formed, or, a cavity is filled up with a lamellated maſs, capable of being brought by mechanical diviſion into the primitive form of the ſpecies. 2. Irregular, in which the cryſtallization having been diſturbed, the lamellæ croſs each other in various directions, and, in ſome caſes, foliated, or fibrous maſſes are formed. 3. Amorphous, by which (we think, highly improper) name, he deſignates the tranſparent depoſitions of chalcedony and other minerals, which never take a geometric figure. From this circumſtance, he is of opinion, that chalcedony and giraſol ſhould be conſidered as greatly differing from quartz; and that this ſeparation is the more neceſſary on account of the tendency to decompoſition, which appears in the chalcedony and giraſol, but which does not take place in quartz. Reſpecting the ſimple attraction of aggregation, which is introduced between the ſecond and third ſpecies of cryſtalline attraction, the Count appears rather confuſed in his arrangement. He ſeems to recognize only two kinds, viz. 1. ſimple homogeneous attraction of aggregation, which appears to us to differ but little from his amorphous cryſtalline attraction, except in degree; 2. this attraction combined with the cryſtalline, ſo that the aggregate appears to conſiſt of ſmall cryſtals, of a regular form connected together.

Beſides theſe attractions, which affect only the ſimilar integrant molecules of bodies, there alſo exiſts another between theſe ſimilar molecules, and thoſe which are of a different nature, "either by one molecule uniting with another, or by a collection of molecules uniting themſelves to a molecule." To the firſt, the Count gives the name of ſimple homogeneous attraction of aggregation, of which, as nothing is ſaid, we ſhall

ſhall only remark, that the name had been uſed but a little before for another ſpecies of attraction. The ſecond, he calls heterogeneous attraction of aggregation; and he makes ſome good remarks reſpecting the attention which ought to be paid to its preſence, as, in his opinion, chemiſts have frequently confounded the eſſential principles of the body they examined with thoſe which are foreign to it. Proceeding on the claſſification of the French ſchool of mineralogy, he obſerves, that the preſence of theſe heterogeneous bodies does in general cauſe the ſubſtance, when cryſtallized, to aſſume either its primitive form, or one of the moſt ſimple variations: he alſo remarks, that theſe mixed bodies frequently have, notwithſtanding their mixture, a conſiderable degree of tranſparency.

On this latter ſpecies of attraction, we muſt obſerve, the only reaſon that Haüy has conſidered the minerals which the Count mentions (viz. magneſian carbonate of lime, martial carbonate of lime, ſand-ſtone of Fontainebleau, axinite containing chlorite, garnet ſurcharged with iron,) as mechanical combinations, is founded on the primitive forms of their cryſtals being the ſame, as that of the ſimpler minerals to which he refers them. The juſtneſs of this reaſoning is, however, very properly doubted by Berthollet, who, from the tranſparency, the equal diffuſion of the ſuppoſed heterogeneous particles, (notwithſtanding the different ſpecific gravity of the elementary parts) and the properties of the maſs being different from that of the ſeveral conſtituents, is of opinion that theſe combinations are truly chemical. Haüy in this appears to be ſo far in an error, that when chemical analyſis and the primitive form of the cryſtals give oppoſite reſults, he conſtantly gave the preference to the latter, inſtead of liſtening equally to both. He has divided the ſingle *chemical ſpecies* of zeolite into four, from the difference in the primitive forms of its cryſtals; he ought, therefore, agreeably to his own definition of a mineral ſpecies, to have divided the *cryſtallographic ſpecies* of carbonate of lime into ſeveral, on account of their difference in regard to chemical compoſition.

The Count has evidently paid much attention to the ſulphurets of copper and iron, and intends to publiſh his obſervations on them; in the preſent paper, he only gives a few ideas on the ſubject. The following he conſiders as diſtinct ſpecies. The true ſulphuret of copper, or vitreous copper ore, which is of a gray colour; the common yellow ſulphuret of iron with copper interpoſed, which cauſes it to aſſume an octaedral form; as alſo three kinds of double ſulphurets of

copper and iron, viz. The yellow copper ore, or kupfer kies of the Germans, which differs from the preceding ore by its tetraedral form, and ſeveral other characters. 2. The gray tetraedral ſulphuret of copper and iron, or fahl erz, which ſometimes contains antimony and ſilver. 3. The bunt kupfererz of Werner, to which laſt ſpecies the Count refers alſo the lamellated vitreous copper ore of that celebrated mineralogiſt.

V. *Analyſis of a triple Sulphuret, of Lead, Antimony, and Copper, from Cornwall.* By Charles Hatchett, Eſq.

THIS analyſis of the mineral deſcribed in the preceding paper was conducted with the uſual ſkill and accuracy of this author; and the reſult was, that 100 parts of the ore contains 17 parts of ſulphur, 24.23 of antimony, 42.62 of lead, 1.20 of iron, 12.80 of copper; a loſs of 2.15 being ſuſtained.

VI. *Obſervations on the Orifices found in certain poiſonous Snakes, ſituated between the Noſtril and the Eye.* By Patrick Ruſſel, M. D. *With ſome Remarks on the Structure of thoſe Orifices; and the Deſcription of a Bag connected with the Eye, met with in the ſame Snakes.* By Everard Home, Eſq.

IN ſeveral venomous ſerpents, of the genera coluber, boa, and crotalus, orifices have been found ſituated between the noſtril and the eye. They have been conceived by ſome to be the external organs of hearing, and by Dr. Ruſſel himſelf, in one inſtance, deſcribed as the noſtrils. Theſe orifices lead to a bag, of a rounded form, ſituated in a cup, formed by the bones of the ſkull, and thoſe of the upper jaw; the bags are lined with a cuticle, which is ſhed at the ſame time with the outer cuticle. In the ſnakes in which theſe bags have been found, there is alſo an oval cavity, ſituated between the bag and the eye, and opening within the inner angle of the eyelid, directed toward the cornea, and probably deſigned as a reſervoir for a fluid, which ſerves to waſh that part of the eye.

In ſeveral animals of the deer kind, bags (called larmiers by the French) are found in the ſame relative ſituation, as alſo a cavity in the bone adapted to receive them: they are alſo lined with a cuticle, and their uſe is unknown, as there is reaſon to believe that the tears do not paſs into them; the ſubſtance found in them, in the common buck, reſembles that found in the ears.

VII. *An Enquiry concerning the Nature of Heat, and the Mode of its communication.* By Benjamin, Count of Rumford.

WE have already, in our laſt volume, reviewed a work by Mr. Leſlie, many parts of which bear a ſtriking reſemblance to the preſent paper; not only with reſpect to the ſubject matter, but alſo with reſpect to the inſtruments uſed in the experiments, and the manner in which the experiments are conducted. Each of theſe philoſophers is deſirous of being conſidered as a diſcoverer, and of impreſſing perſons, not converſant in the hiſtory of ſcience, with the idea, that previous to their enquiries little or nothing had been done.

The Count firſt made experiments to determine the rate of cooling in bodies covered with different materials; for which purpoſe he deſcribes a peculiar apparatus. This conſiſts of a hollow cylinder of ſheet braſs, cloſed at both ends, and having a narrow neck, into which is inſerted a mercurial thermometer, whoſe bulb is cylindrical, and nearly the ſame length as the cylinder itſelf. The cylinder is placed on a wooden ſtand, and, in order to prevent, as much as poſſible, the heat paſſing off at the ends, they were defended by wooden boxes well varniſhed, and filled with eider down; theſe boxes were alſo covered with fur caps. By the reſults of eleven different experiments he found, that theſe cylinders, filled with hot water, cooled 10 degrees, viz. from the 50th deg. down to the 40th, above the temperature of the room, in nearly equal times; namely, between 55 and 56 minutes. Being thus aſſured of the uniformity of the reſults, he made the following experiments.

The inſtrument covered with fine Iriſh linen cooled through the ſtandard interval in $36\frac{1}{2}$ minutes: he alſo found that this covering cauſed the inſtrument to acquire, in a leſs time, the temperature of a warm room into which it was moved. The inſtrument covered with a ſingle coating of glue cooled in $43\frac{1}{4}$ min.; with two coatings of glue in $37\frac{1}{8}$ min.; with one coating of ſpirit varniſh in 42 min.; with two in $35\frac{3}{4}$; with four in $30\frac{1}{4}$; with eight in $34\frac{3}{4}$: when painted with lamp black and ſize, on the eight coats of varniſh, in 34 min. The inſtrument only, painted with three or four coats of lamp black and ſize, cooled in 35 min.; painted with three or four coats of whiting and ſize, in 36 min.; ſmoked over the flame of a wax candle, it cooled in $36\frac{1}{8}$ min.

The Count then ſhows, in a very tedious manner, how theſe reſults muſt be corrected, on account of the heat which has paſſed off through the wooden boxes which covered the ends of the inſtruments. Theſe corrections are founded on the follow-

following data, viz. that the ſurface of the whole cylinder was 85.195 inches, that of the vertical ſides, 50.136 inches, and laſtly, that the inſtrument without the end boxes cooled through the ſtandard interval in $45\frac{1}{2}$ min. Here, in p. 101, he has, by ſome miſtake, reverſed the proportion, for he there ſays, "that the velocity with which the heat was given off from the naked metallic ſurface, was to the velocity with which it was given off from the ſame ſurface covered with four coats of ſpirit varniſh, as $66\frac{1}{4}$ to $30\frac{1}{4}$, or as 10000 to 4566;" but as the velocities are inverſely as the time of cooling, the real proportion is the contrary.

Proceeding to experiments on the radiation of heat, he deſcribes, at full length, his *thermoſcope*, which differs little in deſign from Mr. Leſlie's *differential thermometer*. The tube which connects the two balls is 37 inches in length, and of ſuch a diameter, that 15 grains Troy of quickſilver, fills one inch of it. Ten inches at each end are turned up, in a vertical poſition, and furniſhed with a ball of 1.625 inch in diameter: by means of a ſhort tube, a portion (called by the Count, a bubble) of ſpirit of wine, about $\frac{3}{4}$ of an inch in length, is introduced into the middle of the horizontal part of the tube. The poſition of this bubble is aſcertained by means of a ſcale applied to the tube. An ingenious machine is deſcribed by the author, which enables a perſon to move two hot bodies independently of each other, nearer to or further from the balls, and to aſcertain their diſtance with great accuracy. The heated bodies uſed were cylinders of ſheet braſs, 3 inches in diameter, filled with hot water, their circular bottoms being preſented to the balls, and the temperature aſcertained by thermometers introduced within them.

The two cylinders, equally hot, and placed at equal diſtances from the balls, did not produce any motion of the encloſed fluid; but if either of the cylinders were made to approach nearer to the balls, the fluid moved toward the oppoſite ball, and on the contrary, if either of the cylinders were drawn backward from the balls, the fluid moved toward the body which had been removed. The flat circular bottom of one of the cylinders being blackened by the flame of a wax candle, previous to filling it with hot water, the Count found that the bubble was driven out of its place, by the ſuperior emiſſion of rays from the blackened diſc.

Returning to his former ſeries of experiments, he found that not only cylindrical veſſels formed of braſs covered with gold or ſilver leaf, but alſo thoſe made of lead, or of tinned ſheet iron, and filled with hot water, cooled through the ſtandard interval of 10°. in nearly the ſame time as thoſe of poliſhed braſs.

From

From theſe experiments, he proceeds to ſome curious ones on the radiation of cold; a ſubject of the utmoſt importance, and certainly worthy of the greateſt attention from philoſophers. A cylindrical veſſel filled with ice and water, being preſented to the thermoſcope, at ſome diſtance, the bubble of fluid immediately moved toward the cold body. To avoid the ſuſpicion of any currents of air being concerned in this phenomenon, the thermoſcope was laid down on one ſide, and a circular cake of ice was held under one of the balls, at ſix inches diſtance, which cauſed a ſimilar event; as did alſo a veſſel of ice-cold water. The two cylindrical veſſels, being filled with ice and common ſalt, and preſented to the thermoſcope, (one of their bottoms being previouſly blackened) it was found that the blackened diſc had a greater frigorific power; but this difference was not ſo great as with the heated cylinders, partly becauſe the temperature was leſs different from that of the atmoſphere. As the approach of the hand ſeemed to have more effect on the thermoſcope than any other body of equal temperature and ſurface, the Count was led to cover the circular end of one of his cylindrical veſſels with gold-beater's ſkin: and found that when the veſſels were filled with hot water, that which was covered with the ſkin was far more powerful in its effect. The ſame event took place, but in a contrary manner, when the two veſſels were filled with ice and water. Having thus eſtabliſhed the radiation of cold as well as heat, he attempted to meaſure their relative intenſity; and found, that when one of the balls of the thermoſcope was expoſed to the action of two equal bodies, at equal diſtances, the temperature of the one being 40° above that of the ball, and that of the other being 40° below that of the ball, the cylinder of fluid did not change its place: on altering the diſtance of either the hot or cold body, correſpondent and equal effects took place, according to the diſtance, and with the ſame apparent celerity. When both the diſcs were blackened, the effects were the ſame. Hence it appears that the ſame circumſtances which are favourable to the copious emiſſion of calorific rays from hot bodies, are equally favourable to the copious emiſſion of frigorific rays from ſimilar bodies when cold.

Recurring to his experiments on the cooling of bodies, he found that the whole ſurface of one of his cylindrical veſſels above deſcribed, being covered with gold-beater's ſkin, and filled with hot water, cooled through the ſtandard interval of 10° in 27¼ min. while, at the ſame time, a naked inſtrument took up 45 minutes. On removing both inſtruments into a warm room, the covered one acquired, in the ſpace of four hours,

a higher temperature than the naked one: thus ſhowing, that thoſe ſubſtances which part with heat the moſt readily do alſo acquire it moſt readily. On covering the ends of the cylinders belonging to the thermoſcope with gold-beater's ſkin, and painting one of them black by means of Indian ink, he found, that when the cylinders were filled with hot water, and preſented to the oppoſite balls of the thermoſcope, the diſc of blackened ſkin emitted heat more copiouſly than the unpainted one. In like manner, two large cylindrical veſſels being covered with the ſkin, and one of them painted black, he found, that when filled with hot water, the blackened one cooled through the ſtandard interval of 10° in 23½ min. while that which was not painted took 28 min. in paſſing the ſame interval. From theſe experiments the Count draws ſome curious inferences, reſpecting the power of negroes to ſupport the heats of tropical countries; and declares, that if he inhabited thoſe places, he would make the experiment of blackening his ſkin, or, at leaſt, of wearing a black ſhirt in the ſhade, to enjoy the advantages which his theory leads him to imagine would be the conſequence. That their colour is not inconvenient in the rays of the ſun, he ſuppoſes owing to their being naked, and exuding an oily fluid, which, as well as the ſweat, copiouſly reflects the ſun's rays, while, at the ſame time, the evaporation of the ſweat alſo produces cold. To the reflection of the frigorific rays from ſurrounding bodies, he alſo aſcribes the benefit which certain ſavage tribes derive in cold countries from the uſe of oil. From theſe fanciful ſpeculations, we return with pleaſure to plain experiments.

Two equal veſſels, filled with hot water, and well defended from the air, except their bottoms, which were covered with gold-beater's ſkin painted black, were ſuſpended over two pewter platters, one of which was of the temperature of the room, and the other was conſtantly kept ice-cold. Every precaution being taken to avoid falſe reſults, it was found, that the veſſel ſuſpended over the ice-cold platter took up only 33¼ min. in cooling through the ſtandard interval of 10°; the other veſſel required 39½ min. The two veſſels uſed in the preceding experiments being uncovered, diſengaged from the other apparatus, and filled with hot water, were left to cool; when it was found, that one cooled through the ſtandard interval of 10° in 38¼ min. the other which was placed in the moſt favourable poſition for the heated air to eſcape, required 37¼ min. By calculating on theſe data, the Count aſſumes, that only $\frac{1}{27}$ of the heat loſt by any body is communicated to the air, the remainder being expended in calorific rays. The veſſels being covered up, filled with hot water, and ſuſpended, as before, over

two

two pewter platters at only 3 in. (i. e. three quarters of the original) diſtance, the one cooled in $40\frac{1}{4}$ min. the other, over ice, in $33\frac{1}{4}$: at two inches diſtance the one required $52\frac{3}{4}$ min. to cool through the ſtandard interval, the other, over ice, cooled in $32\frac{1}{2}$. Hence, as the frigorific rays are equally capable of reflection as the calorific ones, the warmth of clothing muſt depend greatly on the poliſh of the material uſed. The efficacy of a poliſhed ſurface in reflecting heat, is looked upon by the Count to be the cauſe of a drop of water rolling about on the ſurface of a piece of red-hot iron. He alſo found, that a drop of water rolling upon the inner ſurface of a ſilver ſpoon, which had been previouſly blackened over the flame of a wax candle, could not be made to boil, but long reſiſted the application of heat, and at laſt, loſing its poliſh, was gradually, but ſlowly, evaporated. In like manner, a drop of water hanging to the end of a fine ſplinter of wood, may be kept for ſome time in the centre of the flame of a candle, without being much heated, and will be very ſlowly diminiſhed by evaporation.

On the ground-work of theſe experiments the Count raiſes an ideal ſuperſtructure. He conſiders them as totally contrary to the chemical theory of caloric, and as very favourable to the undulatory or mathematical theory of heat and cold. Conſidering theſe qualities as merely relative, he obſerves, that cold can no more be called the abſence of heat than a low or grave note can be conſidered as the abſence of a higher or more acute note: and further, that on this ſuppoſition the admiſſion of rays that generate cold involves no abſurdity, and creates no confuſion of ideas. He ſuppoſes the particles of bodies are in continual motion, and that the rapid undulations of the ſurrounding ethereal fluid, occaſioned by the ſwifter vibrations of hot bodies, act as calorific rays on the ſurrounding cold bodies, while the ſlower undulations, occaſioned by the vibrations of theſe colder bodies, will act as frigorific rays on the hot bodies; the effects thus occaſioned diminiſhing in proportion to the diſtance. The cooling of bodies, he thinks, is owing to the action of the frigorific rays of the neighbouring colder bodies, which may be reflected, refracted, and concentrated like thoſe of light; but, as the pulſations of the ethereal medium are iſochronous with the motions by which they are excited, they can neither accelerate nor retard the motion of bodies at whoſe ſurfaces they arrive, if the vibration of the particles of theſe bodies are iſochronous with thoſe of the body from whence they proceed.

This theory is defective, becauſe although it accounts for the continuance of the action when once excited, it does not account for the commencement of that action. As the ſame rays are calorific or frigorific according to the temperature of

the bodies on which they act, it is needleſs to diſtinguiſh them ſo particularly as is done by the author. He aſſumes an ethereal fluid, an aſſumption which differs little, but in name, from the aſſumption of caloric. But as the abſorption of heat in fuſion, and its extrication in freezing proceſſes, have always been eſteemed the principal ſupport of the chemical theory of caloric, let us ſee how our author accounts for theſe phenomena. Conceiving the fuſion of a ſolid body to be effected by an augmented motion of its particles, he ſays;

"Whatever may be the figures of the orbits which the particles of a liquid deſcribe, the mean diſtance of thoſe particles from each other remain nearly the ſame as when they conſtituted a ſolid, as appears by the ſmall change of ſpecific gravity which takes place when a ſolid is melted and becomes a liquid; and on a ſuppoſition that their motions are regulated by the ſame laws which regulate the ſolar ſyſtem, it is evident that the additional motion they muſt neceſſarily acquire, in order to their taking the fluid form, cannot be loſt, but muſt continue to reſide in the liquid, and muſt again make its appearance, when the liquid changes its form and becomes a ſolid."

"It is well known that a certain quantity of *heat* is required to melt a ſolid; which quantity diſappears, or remains *latent* in the liquid produced in the proceſs; and that the quantity of heat reappears when this liquid is congealed, and becomes a ſolid body." (p. 160.)

How motion can be intermitted, remain latent for a time, and then come into activity again, more eſpecially as this muſt be in direct counteraction to the impulſe of the moment, we confeſs ourſelves totally unable to conceive. On ſo abſtruſe a ſubject it was certainly incumbent on the Count to produce, at leaſt, ſome analogies. Reſpecting the explanation which Prevoſt has given of the concentration of cold by mirrors,* the Count juſtly obſerves, that it is very difficult to conceive how "the ſame body can receive and retain, and reject and drive away, the ſame ſubſtance at the ſame time." The experiment already quoted, in which two equal bodies, at the ſame diſtance, but at different temperatures, (the one being 40° above the temperature of the room, and the other the ſame number of degrees below it) produced no alteration in the thermoſcope, as alſo that when the hotter diſc was blackened, the thermoſcope indicated an increaſe of heat, may indeed be explained on that hypotheſis. When, however, both diſcs were blackened, the original temperature of the thermoſcope remained unaltered; an effect totally contrary to the theory of Prevoſt; ſince, if both the diſcs emitted the ſame caloric, and

* See Imperial Review; vol. ii. p. 258.

and this emiſſion was increaſed by the black colour, the thermoſcope ſhould certainly have indicated more heat, when both diſcs were blackened, than when one was left in its original ſtate, inſtead of leſs.

The Count ſuppoſes further, that as the frequency of the pulſations of the air determines the note, and as the force or ſtrength of the ſound depends on the velocity of the particles, or breadth of the wave, ſo it is probable that colour depends on the frequency of thoſe pulſations which have been ſuppoſed to conſtitute light, and that the heat produced by them is in proportion to their force. This ſuppoſition is, he thinks, corroborated by the fact, that the heat produced by lenſes is not ſimply as the concentration of the rays, but is in a higher ratio, and is greater as the angle at the focus is greater.

From his experiments, the author draws the following practical concluſions:—Metallic veſſels, deſigned to preſerve the heat, as tea-urns, diſh covers, tubes for conveying ſteam, &c. ſhould be poliſhed; but if they are uſed for heating any body, as ſaucepans, &c. they ſhould be blackened on their bottom; and if for giving out heat, as ſteam tubes for laundries, rooms, &c., they ſhould be painted black, or covered with black paper glued on them. Veſſels for cooling liquids are better made of wood than of metal, notwithſtanding the ſuperior conducting power of the latter. Although black garden walls and black clothing are hotter when expoſed to the ſun, they are alſo colder in the ſhade, eſpecially in cold weather. White garments are univerſally conſidered as the cooleſt in hot weather; but as the frigorific rays are equally capable of reflection in cold weather, this muſt render them alſo more proper to be worn in winter. The ſame reflective power is the cauſe that fur peliſſes are warmer when worn with the hair outwards, particularly if the fur is of a white colour, as is uſual with arctic animals.

Although the experiments here related are certainly very ingenious, yet, at the ſame time, we muſt remark, that they receive ſome diminution from the ridiculouſly conſequential manner in which they are delivered. We have ſeldom ſeen a paper written in a more prolix ſtyle, or which exhibited more of the pomp and vanity of this world. We are very certain, that if all the uſeleſs repetitions and egotiſtical flouriſhes were omitted, it would be reduced to leſs than half its preſent compaſs.

VIII. *Experiments*

VIII. *Experiments and Obſervations on the Motion of the Sap in Trees.* By Thomas Andrew Knight, Eſq.

The experiments related by Mr. Knight tend to ſhow, that although inverted plants will grow, yet that their veſſels are not equally well calculated to carry their contents in all directions; and he even thinks they render it probable that the veſſels of the bark are provided with valves. In inverted layers of the vine, new wood accumulated rapidly beyond the buds, and numerous long roots were emitted; at the ſame time no ſenſible growth took place between the baſe of the young ſhoots and the mould in the pots. Inverted cuttings of the gooſeberry-tree did not ſucceed; but, in thoſe of the currant-tree, (and in inverted grafts of the apple-tree,) ſimilar appearances to thoſe in the vine took place, only no roots were emitted from their upper ends. In longer inverted cuttings of the ſallow, vegetation grew more and more languid, as the diſtance from the ground increaſed; ſo that at the height of four feet it nearly ceaſed at the end of the ſummer. The new wood alſo was depoſited above the baſes of the annual ſhoots. Inverted layers of the gooſeberry-tree always remained weak and dwarfiſh; although, from the obſervations of Du Hamel, there is reaſon to think, that in the ſubſequent years, the organization of the internal bark, in ſome plants, becomes inverted, and adapted to the changed poſition of the plant.

Mr. Knight informs us, that he has, at laſt, ſucceeded in engrafting, by approach, the fruit-ſtalk of the vine on the leaf-ſtalk, and that he has repeated the experiment of cauſing the ſtem of a young tree to become elliptical, by confining it ſo as to move only in the ſegment of a large circle.

The uſual meteorological journal is given at the end.

The medal on Sir Godfrey Copley's donation was adjudged, for 1803, to Richard Chenevix, Eſq. for his various chemical papers.

ART. CCXIX. *The Judge; or, an Eſtimate of the Importance of the Judicial Character. Occaſioned by the Death of the late Lord Clare, Lord Chancellor of Ireland. A Poem, in Three Cantos. By the Rev. Jerome Alley, Chaplain to the Right Hon. Lord Sheffield, &c. &c.* 8vo. pp. 129. Price 4s. 6d. Vernor and Hood, London. 1803.

THE ſubject of the Poem which we here announce is equally extenſive, diverſified, and important, and ſeems to invite, though it has, hitherto, little engaged the attention of

of the Poet. The ſoldier, the ſtateſman, and the legiſlator, have afforded topics to bards of every age, while to the expounder of the laws ſcarcely has a wreath been dedicated or a lyre tuned. Yet, in every country, and eſpecially in Britain, the character of the Judge merits, perhaps, the firſt and greateſt regard. In the language of the author whoſe work we are about to review, "A Nelſon or an Hutchinſon may conduct a nation to glory; but the acquiſition of glory is of little importance compared with the maintenance of right; and the maintenance of right depends on the wiſdom and firmneſs of legal adminiſtration. To the Judge, therefore, we are principally to look for freedom and happineſs: he holds in his hands the palladium of our Troy; and if the city be to fall, it muſt be, in a great meaſure, by his guilt or by his neglect."

The dedication of this work is a juſt and liberal tribute to virtue and to talents, and the name of Lord Sheffield fully vindicates the modeſt eulogy of the author; we ſhall, therefore, quote a few paſſages from it, as ſpecimens of good writing and becoming ſenſe.

"From the claſſical days of Horace and Virgil to thoſe of our own Dryden, it has frequently been the fate of dedications to excite contempt, or to be conſigned to neglect. That which ſhould have been conſecrated to truth has been devoted to meanneſs; and adulation has been laviſhed, till the page which, otherwiſe, might have reflected honour on the patronized and the patron, has become but a monument of diſgrace to the folly which accepted and the vanity which tendered it.

"But, fear not, my Lord. This addreſs is not to be polluted by that language of intereſted praiſe, which, while it would diſguſt you would diſgrace myſelf. Servility, I am aware, is a wretch, contemptible and contemned, who voluntarily forges his own chains, and drudges at the oar for the recompenſe of ſhame. Inſtead, therefore, of toiling to delineate a fanciful picture of fancied virtue, I ſhall hope only to attach belief to the aſſertion, that the reſpect which I feel for a character of acknowledged talents and worth, and the gratitude with which I recollect obligation, enhanced by the kindneſs and liberality with which it was conferred, are not ſuch as to permit me to inſcribe the following pages to any other name than that of Lord Sheffield."

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"Nor, if I wanted ſubjects of a more public nature, ſhould I have long to ſeek them: they are before me; and, the ſpirit which, at a period of common danger, could nobly ſhake off the incumbrances of party, and without perſonal connection with the miniſter, afford the aids of wiſdom and activity to the adminiſtration:—the toil and the talents which have contributed ſo much, not merely to aſcertain, but to protect and ſupport the true commercial and maritime

maritime intereſts of the ſtate:—the diſcernment that has endeavoured ſo long and ſo well to remove the obſtructions that retard the plough, and to expoſe the danger of relying on foreign ſoil for that food which we might eaſily and abundantly extract from our own;—theſe, my Lord, are topics on which eulogy might expatiate with little trouble and much gratification; and theſe are among the topics which your aims, exertions, and public ſpirit ſupply.

"To the motives, however, ariſing from ſuch circumſtances to induce this addreſs, I might add one more, poſſibly of ſome weight.—You, my Lord, knew and reſpected the late Lord Clare: I have perſuaded myſelf, therefore, that, in detailing the virtues and vindicating the character of that illuſtrious man, I was but erecting an altar, however humble, to integrity and to truth, on the front of which you would not be diſpleaſed if you were to behold your name inſcribed by that grateful and affectionate reſpect with which

"I have the honour to be, &c."

In the preface, which is well written, Mr. Alley ſtates his object to be two-fold;—to exhibit an analyſis of the importance of the judicial character, and to exemplify his precepts in the conduct of the late Lord Clare. We obſerve, however, that, while but one canto is devoted to the former and moſt weighty part of the ſubject, the two laſt and longeſt cantos are occupied with the latter.

In the invocation to the poem we certainly trace the ſpirit of the poet; though, perhaps, the imagery may be thought too laboured, and the verſification too broken. To avoid the ſameneſs of monotony, the author has adopted a difficult and elaborate conſtruction; but we cannot ſay that, while he renounces the ſimplicity of Thomſon, he has been happy enough to attain the energy of Milton. Yet, the addreſs to the Genius of Britain poſſeſſes conſiderable merit.

It is obvious that right and freedom are eſſentially connected with judicial determination. Laws, however perfect, are but ſlumbering lions in their den, if they be not ſuſtained by wiſe and upright deciſion. The violence of a Jefferies, and the ſubtlety of a Coke*, could pervert even Engliſh juriſprudence to the purpoſes of deſpotiſm; and Liberty and Juſtice look to the bench of the Judge as their firmeſt and moſt honourable throne.

From theſe preliminary views the author proceeds to ſtate the preparatory purſuits and acquirements of the Judge, and follows him through the Greek and Roman ſchools; through the foreſts of Germany under the guidance of Tacitus; through the ages of chivalry, to which we are indebted for ſo many of our

* For a very ſpirited character of this great man, we refer our readers to a note ſubjoined to the firſt canto, p. 25.

our inſtitutions; and through the long period of Britiſh hiſtory, in which law and liberty are ſeen gradually to acquire ſtrength and vigour from the very deſpotiſm which endeavoured to cruſh them. In this detail there is good ſenſe and beauty of expreſſion, as will be ſeen in the following paſſage:

" Nor, 'ere the ermine grace his reverend form,
Has he no toils to brave. To the rude deep
If he not give, as Av'rice bids, his bark;
If he not woo the demon Wealth in mines
Breathing infection; nor the burning plains
Tread, with parch'd ſole, where blue-ey'd Samiel waſts,
On his broad pinions, peſtilence and death:
He other labours ſhares, nor ſlight nor few,
Which often pale the cheek, and dim the eye,
And give diſtemper in the vital ſtream
To blend her ſubtleſt poiſons. Many a tome,
Within whoſe folds the ſoul of Science lives,
His midnight ſearch explores. From fairy ſcenes,
Where ſport the youthful joys, and braid their locks,
Locks lovelier than the beams that gild the morn,
With odour-dropping blooms, he bends his ſtep,
Studious and patient, to the ſolemn cell
Where hoary Wiſdom broods away the hours
O'er the long-labour'd page. What gives to Right
His claims legitimate and holy powers:
How Rapine beſt is cruſh'd, and Weakneſs ſav'd
From head-long Will and Strength: how man is train'd
From ſavage up to ſocial, and inſpir'd
With ſenſe of public duty, and the love
Of all protecting law: ſuch are the themes
Profound, that, while in Pleaſure's roſeate bowers
So many idly ſlaunt, engage his thought
In meditations intricate and deep.
Hence, by the waning taper, by the beam
Of morning ſun and evening."———————

Having accompliſhed the Judge in knowledge, the author, feeling that

" Laws, unadminiſtered, are idle ſhades;
But, ill adminiſter'd, are peſts that ſweep
All juſtice to the grave;"

proceeds to inſpire him with that firmneſs and that virtue which are ſtill more neceſſary to the judicial character. He muſt ſit

" As on a mighty mount, above the miſts
Of peſtilent paſſions, and of evil days."

* * * * * * * * *

" Nor

" Nor melting Pity, though, in tones as ſoft
As e'er were breath'd by roſe-enamell'd breeze,
Or angel-lips divine, ſhe tell her tale,
May warp his ſacred purpoſe."——

* * * * * * * * *

" Such is the man I reverence; in his life
Exemplifying wiſdom; calm, but firm;
That holy light which all his ſoul adores
Suſtaining by his toils; beyond the reach
Of fraud, or flattery, which by gold perverts,
Or drugs with opium of deceitful ſpeech;
Careleſs of ſelf, but thoughtful for the world;—
A living mine, that makes an empire rich
In more than gems and gold."

* * * * * * * * *

—— —— "But, oh, from thoſe
Who toil for treaſure but to hoard diſgrace,
And talk and argue boldly, yet not heed
Whether protracted judgment, like a curſe,
Fall on the widow'd mourner, or chicane
Devour the means of orphan'd innocence;—
Oh, from ſuch ſinners, O anointed kings!
Preſerve the legal hall, the ſacred ſeat
Of Equity, your ſubjects, and your laws.
" And thou ſhalt ſtill preſerve them, thou in whom
The patriot guides the monarch, and the king
Feels as a father. For alone thy will
Points not the Britiſh thunders."——

* * * * * * * * *

" Where, then, paternal monarch, where thy ſeat
Of genuine glory? where thy throne of power?—
Uprear'd, O king, within a people's heart.
The world-embracing trade; the hero hoſt;
The navy pouring lightning on the foe;
The wealth that ripens in a thouſand mines,
Were, elſe, but ſplendid nothingneſs."

* * * * * * * * *

" But ſo upheld, the upright king may hear,
Nor dread the ſound of war. He wields a ſword
On which has fall'n the bleſſing of the ſkies;
Rebellion ſhrinks, ſoul-palſied, from his frown,
And dies; the wild ambition of the foe
Bends to his virtues, and rejects the ſpear.
And matron Europe,—ſhe whoſe chaſten'd praiſe
Is glory, weaves the amaranthine wreath,
And fondly twines it round his patriot brow."

We have thus exhibited a brief view of the firſt canto of the work. The critic, however he may, perhaps, approve the plan, will occaſionally find reaſon to condemn the execution. When

When the author undertook to educate his Judge, and to endow him with talents and virtue, a noble field was open, of which ſufficient uſe has not been made for uſeful precept and glowing deſcription. The hiſtorian might here have unfolded his brighteſt views to the poet; and the poet might have adorned and beautified the repreſentation of the hiſtorian. Yet, though this has not been done, Mr. Alley, in many places, has diſplayed the genuine ſpirit of poetry, and written like a ſound moraliſt and claſſical ſcholar. The concluding tranſition to the King is very ſkilful; and praiſe was never more juſt than that which has been ſo forcibly beſtowed on the beloved Monarch of a free and a happy people.

The ſecond canto is various and intereſting in its matter. The character of the late Lord Chancellor of Ireland *; the energy and diſpatch which he introduced into the court over which he preſided; the vigour with which he vindicated and enforced the laws, are here deſcribed with great felicity of expreſſion, and, we are perſuaded, with equal candour and juſtice. From theſe details the author naturally proceeds to exhibit a picture of the frightful rebellion, in the ſuppreſſion of which that ſpirited nobleman had ſo great a ſhare; and the picture, indeed, is full of life. We contemplate, with a ſad aſtoniſhment, the madneſs and the fury which aſſociated the populace in ſo execrable a cauſe, and laboured for the deſtruction of all the moſt venerable and moſt uſeful inſtitutions of the ſtate; but we are, in a little time, gratified by other ſcenes; and the wiſe lenity of government, the gradual decline of faction, the happy reſtoration of order and peace, the promiſes of proſperity exhibited in the renewal of trade, and the return of induſtry, are held up to our view with a patriotiſm and a taſte which command all our praiſe, and intereſt many of our affections.

We have heard, and we ſtill hear, much of the afflictive cruelty which was ſuppoſed to be exerciſed by one party, during this inſurrection, to extort confeſſion from the other. But the author whoſe work is before us rectifies our ſentiments on this ſubject. He ſhows rebellion in its native form, and aſcribes its origin, not to the ſcourge which, at worſt, was employed ſolely at a period of danger and diſmay, but to the revolutionary ſpirit which French emiſſaries and domeſtic traitors had zealouſly diffuſed through the lower orders of the people. In detailing theſe circumſtances, however, he does not diſgrace a proteſtant cauſe by ſectarian bigotry. He avoids, as much as poſſible, all religious diſcuſſion, and ſeems to

* Lord Clare.

to wiſh only to deter from crime by a juſt enumeration of the calamities into which crime iſſues, and to reform diſloyalty by exhibiting, in a fair light, the ſpirit of our laws, and the moderation of our government.

"I have anxiouſly avoided," ſays Mr. Alley, "all details of revolutionary calamities and crimes; for who would wiſh to dwell on the degradations of humanity, and to exhibit man ſtained with the blood of his fellow-creature, and exerciſing faculty and power, ſolely to render his guilt more deplorable and more deep? But I obſerve, with full gratification, the ſalutary conſequences reſulting from that adminiſtrative wiſdom which, though firm to puniſh, was liberal to ſpare; and which, conſigning the factious and unfeeling leader to juſtice, has toiled to ſave the ignorant and deluded multitude even from themſelves. On this wiſdom, the beſt comment is written in the diffuſive bleſſings which have iſſued from it. The fever of inſurrection has been followed by the convaleſcence of peace. A nation ſo recently menaced by a foul and moſt unnatural conſpiracy, has already beheld the induſtry of the people renewed, and general welfare re-eſtabliſhed on the firm baſis of public order and law. The very miſeries that have conferred a deteſtable diſtinction on the paſt; the blood, the pillage, the parricide, ſo utterly unprofitable, even in a temporal view, to the frightful lunacy from which they iſſued, might be thought to exiſt only in the page of the hiſtorian, as ſo many monuments of the frenzy of times that are gone, for the admonition and inſtruction of thoſe that are to come. Thus the crimes of treaſon have counteracted the will; and thus under the influence of a mild and enlightened government tranquillity has ariſen from confuſion, and 'the pomgranate, and myrtle, and fig-tree, have ſprung up in the habitation of dragons'."

The opening of the ſecond canto is beautiful and pathetic, and we ſhall not be condemned for inſerting it in this place. It is an invocation to the Genius of Britain.

"Genius! I woo thee ſtill. From yonder mound,
Where genuine Honour ſlumbers, the ſlow crowd
Retires. The melancholy hearſe no more
Waves there his ſable plumes; and the dread tomb,
Infatiate monſter, in dark ſilence, feaſts
On what, 'erewhile, was man! There, then, I haſte,
Genius, at this dim hour of dewy eve,
Steeping my harp in tears, and breathing thoughts
Full of departed virtue. O! that harp,
In honour of the reverenc'd dead, attune!
Nor, ſolely, let my flying hand awake
Its ſlumb'ring raptures, in accordance ſweet
With the pure voice of praiſe; but let me call,
Alſo, ſuch wholeſome muſic from the ſtrings,
As beſt the living ſoul may reach, and warm,

And

And moralize; and teach the future Judge
To love and ſhield his country like the paſt."

Various affecting and moral obſervations follow, on the vanity of temporal purſuits, and the fragility of life; and the author concludes a paſſage of conſiderable merit with a complaint which has reminded us of the ſorrows of Young:

" 'Tis thus a tongue,
Ev'n from the waſting aſhes of the dead,
Would teach vain man to live. Yet he, meanwhile,
Nor heeds, alas! nor hears. He ſees a race
Swept hourly to the caverns of the tomb,
Yet deems himſelf immortal. He beholds
In every reeky ſhank, and chapleſs ſcull,
His frailty character'd, yet but for time
He tills, and plants, and ſows, as if his land
Were ſure to reap the fruits, as if the fruits,
When gather'd in, would fill the barks of hope!"

Lord Clare has been already exhibited as a Judge; and, we learn from the third canto, that his character, as a patriot and as a man, was equally meritorious: " that his language was ſometimes tinctured with ſeverity, and ſometimes, perhaps, heightened by exaggeration, truth is ready to admit. The ambitious and intereſted vehemence of partizans and of party, excited in him, at times, a momentary deteſtation or contempt which his ardent ſpirit was little anxious to conceal or to repreſs. But the open ſtatement of his perſuaſions and views obſtructed and encumbered no public ſervice. On the contrary, his voice reſounding over the realm, gave intrepidity to the loyal, and courage to the infirm. The crime, hurrying to perpetration, was repreſſed as he ſpoke. Faction heard him but to be intimidated;—treaſon but to be appalled: and that eloquence, which has been ſo much cenſured as vindictive and ſtern, as the mildew to blight, or the lightning to kill, was not only vindicated and eulogized by the vices and events which called it forth, but by the ſalutary and rational conſequences into which it iſſued."

To this we add the following apology for error.

" True, he did err. All virtue at his heart,
All public ſpirit in his aim and will,
He felt what others feign'd. Hence, from his lip
May ſcorn, perchance, have fall'n, and ſtern rebuke,
Which calmer thought had ſtill'd. But, alſo, hence,
The keen quick lightnings of the angry eye
That ſmote, in every nerve, the ſhrinking knave;
And hence the bold detecting eloquence,

And prompt and dreadleſs counſel, that appall'd
The ſoul of faction, and the rabble rout
Of treaſon, furious, a ſatanic throne
'Mid the ſad ruins of a realm to rear!
" True, he did err. But yon fair plant, that bends
Beneath its ruddy treaſures, ſhall we ſlight
Becauſe it ſhows an unproductive branch?
Or, if yon ample ſtream o'erflow its bounds
With momentary licence, ſhall we, thence,
Forget how cheers it many a parched mead?—
No!—
" Malice, yet more!—With all a miſer's care
Who watch'd the orphan's treaſure?—who rejoic'd
To cheer the peaſant's hearth,—to bid him call
The wheaten ſheaf his own, and thriving flock,
Nor fear a rigid maſter? Ah, full well
Thou know'ſt him; and thou, alſo, know'ſt his name
Has paſt thy fiery furnace; and, unhurt,
Come forth from 'midſt the flames. Elſe, holy truth
Had fail'd, and virtue had deplor'd thy power,
Now ſcorn'd, and own'd thee victor. For he felt
As man for man ſhould feel, and not like thoſe
Who o'er their lands with tyrant folly rule,
Till, a whole province ruin'd, they remain
The living pyramids of unpeopled wilds;
He lov'd the little hamlet; lov'd and ſooth'd
The toiling tenant, and gave hope to twine
The peaſant's fickle with his fairy flowers."

Having thus paid his tribute to the merit of Lord Clare, the author proceeds to addreſs the ſtudents of Trinity College, Dublin, of which that nobleman was, for many years, the active, impartial, and affectionate viſitor. He here not only finds ample ſcope for his beſt talents, but acquits himſelf with much addreſs. He points out, with eloquent zeal, the important duties of the young ſtudent, as well as the dangers and temptations to which he is expoſed; and he exhibits the conſequences of moral induſtry, and idle diſſipation, in a very beautiful and maſterly manner.

To conclude: " The Judge" is a poem of conſiderable merit, it is equally novel in the ſubject, and poetic in the execution. There are many lines which breathe a very exalted ſpirit, and there is not one of which the niceſt virtue can diſapprove. The verſification is, indeed, not of uniform excellence; but, though ſometimes harſh, and, perhaps, diſſonant, it is, in general, very pure and very harmonious. The notes are curious, intereſting, or inſtructive, and are the work of a ſcholaſtic and moral mind. Some errors, it is true, we have marked;—ſome deviations from the exactneſs of method,

thod, and ſome wildneſſes of which the faſtidiouſneſs of taſte will ſcarcely approve. But where there is much to be praiſed we are unwilling to condemn.

ART. CCXX. *Poems; by Thomas Brown, M.D.* 2 vols. Small octavo. pp. 422. Price 12*s.* Longman and Rees. London. 1804.

THE reviewers of books, and the reviewers of troops, with both of which claſſes the country at preſent abounds, find their duties in ſome reſpects analogous. If they are as much accuſtomed as they ought to be to the practice of *veterans*, in the ſeveral arts which they are called upon to judge, they will be apt to experience ſome portion of diſguſt from the looſe array and irregular exertions of the new levies. But wherever they perceive improvable diligence or conſtitutional vigour, they will lean to the ſide of indulgence, and, for the ſake of encouragement, give ſuch a report, including all the cuſtomary phraſes of *correctneſs, preciſion, attention to the manual*, &c. &c. as may appear with a good grace in the pages of a monthly pamphlet, or in the columns of a daily journal. In one reſpect, however, theſe circumſtances are widely different. The times may be ſuch (and ſuch they are at this moment) as to induce our brother critics of the army to ſuſpend the aſperity of cenſure, and to beſtow approbation where little is due, from a fear of thinning their ranks while the hour of danger is at hand. But the literary reviewer is fortunately expoſed to no ſuch temptation. Could the French be brought to reaſon by the political arguments of the pamphleteer, or put to ſhame by the ſatirical invectives of the poet, the weakneſs of fleſh and blood, while anxious for perſonal protection, might probably lead us, for a time, to paſs recruits below the ſtandard ſize, and to ſanction, by our warrants, a ſpecies of *preſs-ſervice* ſo imperiouſly requiſite for the public ſafety. Feeling, however, that our defence will be but little promoted, by the increaſe of ſuch an army as it is our buſineſs to inſpect, we may fairly promiſe that our returns ſhall be as ſtrict, and our reports as candid, in the moment of peril, as at any other period.

Having begun this analogy, may we be indulged in purſuing it a little further, by claſſing authors according to the different military deſcriptions of the day!

Our *ſtanding army* is, in this view, compoſed of writers of old and eſtabliſhed reputation, whoſe ſervice is unlimited in place or duration, and whom we hope the public will never

diſmiſs. Our *army of reſerve* conſiſts of a middle claſs of authors, from whoſe exertions the country will derive benefit for a few years, at leaſt, and of whom ſome will, no doubt, paſs into the various corps of regular and permanent forces. And our *volunteers*, who exceed the other claſſes in number, by an immenſe proportion, are thoſe ephemeral authors, that make their appearance, in ſplendid uniform, for a day or two, or perhaps go upon permanent duty for a fortnight, and, after being *reviewed*, are diſmiſſed to the ordinary occupations from which they came.

Having made this claſſification, we muſt now render to the public, which is to be conſidered as our Commander in Chief, a report of the author, at preſent under inſpection, that it may determine in what department of the ſervice he is to be enrolled.

Dr. Brown, who, we believe, was the writer of Strictures on Darwin's Zoonomia, is ambitious, like his antagoniſt, of being a poet as well as a philoſopher, and has now produced two volumes, containing upwards of a hundred occaſional poems. Theſe are of all deſcriptions, from the ſolemn elegy, and extatic ode, to the lively ſong, and ironical epigram; but the ſpirit of love ſeems to diffuſe its voluptuous breath with the greateſt fervour and uniformity over the whole. From the number of Leſbias and Julias, to whom Dr. B. addreſſes his impaſſioned ſtrains, we muſt conclude, unleſs the ſubjects were made for the poems, and not the poems for the ſubjects, that he had either paſſed with uncommon rapidity from one attachment to another, or that he had worſhipped a plurality of theſe idols at once. But as mere poetical polygamy creates few diſaſters to ſociety, it has generally been permitted to paſs uncenſured; nor are we diſpoſed to embroil ourſelves with the *genus irritabile*, by any attempts to circumſcribe them in that amatory range, of which the Hebrew bard ſet them ſo early and ſo conſpicuous an example. In conformity with the variety of his ſubjects, is the variety of meaſures which Dr. B. adopts, embracing nearly all which Engliſh proſody acknowledges, from verſe without rhyme, to rhyme without verſe. As an example of the laſt, we may inſtance a number of poems, where the firſt ſyllable of the heroic meaſure is cut off, and which, in point of ſound, are diſtinguiſhable from proſe, only by the ſimilar endings.

> "When the moon-light, trembling thro' thy bower,
> Sheds a living ſtillneſs on thy reſt,
> And, as waking firſt to love, thy breaſt
> Sighs, and glows, and wonders at the power." &c.
>
> Vol. I. p. 105.

For

For this metrical circumcifion we ſee no good cauſe; and we appeal to any ear, which is practiſed in the melody of verſification, whether the heroic lines of Mr. Pope would have been improved by a ſimilar abridgment. Let us make the experiment:

> Wake my Saint John! leave all meaner things
> To ambition, and the pride of kings.
> Let us, ſince life can no more ſupply,
> Than to look about us and to die:" &c. &c.

Some of our lateſt poets, from what motive we cannot gueſs, have laboured, with a ſort of retrograde induſtry, in Tales of Wonder, Lyrical Ballads, &c. to barbariſe our verſification, and, by returning to the lame ſtanza and proſaic flow of obſolete compoſitions, to undo the toils of thoſe who have reduced us to correctneſs; forgetting that authors of "the olden time" copied (as we ſhould do) the moſt exact models of their age, and that, if we act differently, our higheſt praiſe can be only excellence in imitating imperfection. On firſt reading the nono-ſyllabic lines of Dr. B. we thought him infected with this faſhionable mania of attiring his thoughts, as the French ladies do their perſons, *a la ſauvage*; but, from his ſcrupulous regularity in defect, we perceived that he was adopting a meaſure which, if not altogether new, is at leaſt uncommon; and, ſo far as our ears are concerned, the more uncommon it continues we ſhall be the better pleaſed.

Dr. B. is more prodigal than any of his contemporaries in the uſe and creation of compound epithets. Theſe are ſeldom ſucceſsful in that deſcriptive conciſeneſs, the attainment of which can be their only recommendation; but even when they do ſucceed, it is by the ſacrifice of ſmoothneſs and melliſluence. Burns certainly injured the muſic of his lines, by an unfortunate predilection for harſh compounds, the effect of which was judiciouſly pointed out by one of his ableſt critics. (Burns's Works, vol. ii. p. 232.) Dr. B. has ſtill leſs mercy on our ears; but grates them, in every page, with *earth-fire, heart-fire, fire-quick, anguiſh-quiverings, thought's-huſh'd, death-hoof'd, quiver-voice, whirlwind-ſoul, ſlaughter-gale, guilt-dark, guilt-pang, ſky-ſwayed, frenzy-ſmiling, peril-paths, rock-daſh'd, form-fed, fire-bright, joy-flame, patience-trial,* &c. If no limit is to be put to this ſemi-felonious forgery, (to uſe the licenſe we are reprobating,) of ſtiff and rugged compounds, language will be abſolved from all rule, and dictionaries become of no farther uſe than to ſupply the raw materials, from which words may be manufactured at the diſcretion or convenience of the writer.

But the fault of Dr. B.'s compoſition, which gave us the greateſt pain, and to which we moſt feelingly object, is the obſcurity which prevails through the whole. We had as much difficulty in conſtruing many of his periods, as we have found with thoſe miſ-tranſcribed and mangled paſſages of the claſſics, that torture the ingenuity of ſcholiaſts in demonſtrating what their author meant, by words which he never wrote. Obſcurities, we know, are too frequent even in poets of the higheſt order, but Dr. B.'s muſe ſcarcely ever emerges from the haze in which ſhe delights to move, and ſometimes diſappears in total eclipſe. For a proof of this charge, we need go no farther than the firſt lines of the dedicatory addreſs to his mother. After ſpeaking of "blooms which he had woven," he ſays;

"——————— He whoſe parent-ſigh
With thine has mingled anxious, when my tear
Knew not the lip that warm'd it, whom my heart,
Too ſoon forgetful of the ſmile that bleſs'd
Its infant reverence, while it proudly pays
The filial honours of regret, and deems
His the fond glow that trembles thro' the grief,
Loves but with love of thee, he, far in joy,
That awes weak mortal homage, on my ſtrain
Looks but with calm of angel-fondneſs. Still
Beams in thy breaſt whate'er of earth-fire burn'd,
Too tremulous and ſoftening, in that flame
Celeſtial. Not of thee bereft, my ſoul
The filial rapture blends, not loſes; warm
With love of double reverence, ſtill, from toils,
And hopes of vain ſolicitude, can turn
To reſt in that pure boſom, where to live
Is happier honour," &c. &c. (p. 3.)

This paſſage certainly contains ſome of thoſe *cruces*, which would have forced an impatient commentator into the ready refuge of a corruption of the text. In the ſecond poem, which is intitled "The Frown of Love," we find the following inexplicable lines:

"Thou ſaw'ſt not then the clouds of ſtorm:—
Oh! thou had'ſt ſmil'd, each threat to view,
Stern vows, not anger could perform,
Wrath, which one glance would quick ſubdue.
"Yet tell me, by what art thou ſav'ſt
Thoſe victim charms—ſweet ſoother, tell!
It was not ſure that look thou gav'ſt;
For all had melted, ere it fell." (p. 8.)

The ſecond line of a couplet, which occurs at p. 13, diſpleaſed us as much by want of melody, as by want of perſpicuity. The poet expreſſes his wiſh to fly from ſcenes

"Where

" Where Beauty weds, but to aſſure
What *only* love ſhe ne'er will lure."

But as we may be taxed with unfairneſs for partial quotations, by which we know it is poſſible to give an appearance of obſcurity to what is extremely plain, we ſhall lay before our readers the addreſs " to Winter" entire, and let them exerciſe their ſagacity, in reſolving the enigmas of theſe Sybilline verſes:

" Thou, who, dark o'er ſummer's bright dominion,
Revel'ſt on her faireſt birth!
Haſte, and ſweep me, with thy thunder-pinion,
Sweep me fearleſs from this blighted earth!

" What is Nature now!—Tho' gales of gladneſs
Hang on every bright perfume,
Man is there, the truſted, even to madneſs—
Man, the ſmile that blaſts this world of bloom.

" Thou can'ſt ruſh, nor ſhrinking eye diſcover,
Where the foreſt frown'd behind;
But 'tis man, the treacherous truſted lover,
Man alone, that tears the maddening mind.

" Whirlwind hours, ye came!—all ſoft in error,
Soft I baſk'd in ſummer bliſs:—
Whirlwinds came—and thine, dread Nature's terror!
Thine are paſtime, to a ſoul like this.

" Dear thy giant wing, thy breath, that daſhes
Half an ocean o'er the ſteep;
Dear thine eye, o'er midnight ſtorm that plaſhes,
Dear and dreadful, on deſtruction's ſleep.

" All-deſtroyer! not in fury ſingle,
Take me!—Yes! this mortal heart
In the wildneſs of thy wrath can mingle,
Mix, tho' powerleſs, yet as ſtern a part.

" I will point thee, *I*, thy dread reminder,
All that ſcap'd thy thunder free:
Turn then on the paſt!—or, O yet kinder
Daſh the madneſs of thine arm on me!

" Come!—the blighted grove in ice-dew ſteeping,
Blaſt this colder faded form!
Whelm me, with thy wing, all Nature ſweeping,
Whelm me, in the quiet of thy ſtorm!" (p. 34.)

Dr. B. pays his readers the compliment of giving them credit for much more penetration than they poſſeſs. Many of his poems take a dramatic form, but he does not condeſcend to inform us who are the ſpeakers, nor under what circumſtances they ſpeak, ſuppoſing that things which are ſo clear to

himſelf, muſt alſo be known to his readers. We regret this exceſſive reſerve the more, as, in various paſſages, he evinces conſiderable vigour of fancy, and facility of verſification. We were pleaſed with the ſimile in the fourth line of the next quotation, which relates to the child of Mary Wollſtoncroft, by Mr. Imlay.

" —— Sweet infant! who with eye
Serene forget'ſt no mother's love is nigh;
Who ſmil'ſt, amid thy cradling rocks, at reſt,
As lambkins ſlumber in the eagle's neſt." (Vol. II. p. 139.)

We were alſo amuſed by the *naiveté* which marks the cloſe of the epigram " to Platonic Love." We offer this as one of the moſt favourable ſpecimens of the author's exertions; though, even here, the lines in italics we muſt confeſs, were beyond our comprehenſion.

" Meek brother of the fierceſt power
That ſways the heart, with ſtern dominion,
O come, where Alma decks her bower,
And gives to wave thy gentle pinion.

" What peaceful wiſhes round thee fly;
What mild delights ſecurely languiſh!
From him, even rapture is a ſigh,
Even hope, the charm, but wilder anguiſh.

" Come, with thy joys, of purer race,
Thy friendſhips, gazing each on other;
Thy ſober ſmile, thy thoughtful grace!
O come! and with thee—bring thy brother."

Vol. I. p. 38.

Dr. B., we are afraid, had not ſufficiently conſidered the ſerioufneſs of an attempt to intereſt the public, which will not be ſatisfied (unleſs from names of great celebrity) with leſs than an author's beſt exertions, made with the fear of its diſpleaſure before his eyes. In projecting the preſent publication, he probably acted from the ſame motive with Pliny, as it is expreſſed in the following ſentence. " Eſt plane aliquid edendum, atque utinam hoc potiſſimum, quod paratum eſt, (audis deſidiæ votum) edendum autem ex pluribus cauſis: maxime quod libelli, quos emiſimus, dicuntur in manibus eſſe, quamvis jam gratiam novitatis exuerint: niſi tamen auribus noſtris bibliopolæ blandiuntur." Let him, however, recollect that the light and fugitive effuſions to which the incidental occurrences of life may give riſe, like ſallies in converſation, loſe more than half their charm, when they make a claim to permanency by appearing in print. Few men would deſire that their words ſhould be frozen and fixed (according to the legend) as they iſſued from their lips; nor are there many, whoſe pens can, at the call of a company, or the ſuit of a miſtreſs, produce ſuch verſes, as they ſhould wiſh to ſubmit to the preſervation of the preſs.

BOOKS

PUBLISHED IN THE MONTHS OF OCTOBER & NOVEMBER 1804;

With brief Notices of thoſe that are not reſerved for more ample Examination.

THE Influence of a Love of Religious Truth upon the Chriſtian Miniſter. A Sermon preached on occaſion of the Death of the Rev. Timothy Kenrick. By John Kentiſh. 8vo. pp. 41. Price 1 *s.*

To the ſudden death of Mr. Kenrick we have alluded in a former number; his character and conduct, which appear to have been very exemplary, are held up to public notice by the pen of a zealous friend, who among many other things ſays:

" But the leading feature of his character, the ruling paſſion of his breaſt, was a love of religious truth. This ſanctified him for his office; this ſupported him amidſt its trials. It was this which ſhone forth in his converſation, and which animated his diſcourſes. Hence his patience of inquiry, his activity of exertion, his firmneſs in difficult times, and amidſt various oppoſition, his zeal for the purity of divine worſhip, and the uprightneſs, benevolence, conſiſtency and dignity of his whole deportment, a conſiſtency which ſecured for him a high degree of reſpect and influence, not only in the Weſt of England, but in many other quarters of the kingdom. His independence was the effect of the ſtricteſt integrity, which was itſelf founded upon enlightened and habitual piety. At the ſame time, he was ſuſceptible of the kindeſt feelings: his diſpoſition was uncommonly generous and beneficent; and of the ſincerity and ſteadfaſtneſs of his friendſhip, I had repeated proofs and large experience."

The Dictionary of Merchandiſe, and Nomenclature in all Languages for the Uſe of Counting-houſes: containing the Hiſtory, Places of Growth, Culture, Uſe, and Marks of Excellency of ſuch natural Productions, as form Articles of Commerce with their Names in all European Languages. By a Merchant. pp. 380. Price 10*s.* 6*d.*

" The object of this dictionary," ſays the author, " is to give an account of the origin, places of growth, culture, uſe, and the marks by which the excellency may be aſcertained, of thoſe principal productions of nature, which form materials of commerce; ſome of theſe in their original raw ſtate, as ſpices, ſeeds, corn, woods, fruit, &c. others after having received a new form from human art, as metals, oils, ſpirits, aſhes, ſalts, flax, &c. But ſuch articles of trade as have undergone a ſtill further change, to make them fit for uſe, and which are comprehended under the general denomination

nation of manufactures, as cloths, callicoes, muſlins, hardware, earthen-ware, glaſs, &c. are excluded from the preſent work."

To this account of the object and plan of the volume before us, we ſhall ſubjoin one article as illuſtrative of the manner in which it is executed:

"SPUNGE; F. *Eponge*; G. *Schwamm, Badeſchwamm*; D. *Spongie, Spons*; I. *Spugna, Spungia*; S. *Eſponja*; P. *Eſponga*; DA. *Svamp*; SW. *Svamp*; POL. *Gebka*; R. *Guba grezkia*; L. *Spongia*.

"Spunge is a plant, of very irregular figure, generally to be met with in ſhops, only in pieces. Its texture is cavernous and porous; its great elaſticity, and its property of imbibing, and as readily parting with a large quantity of water, render it uſeful.

"Spunge is to be choſen, as light as poſſible, perfectly clean and free from ſtone, of as pale a colour as may be, with ſmall holes, and fine and ſoft to the touch.

"The greateſt part of the ſpunge we uſe is brought from Aleppo and Smyrna. It grows in the Archipelago, at conſiderable depths, on rocks about ſome of the iſlands there, and multitudes of people make a trade of diving for it. It is alſo common in the Mediterranean, and many other ſeas, though in general browner or yellower, and not ſo fine as that of the Archipelago. It grows in large maſſes to rocks and ſtones, ſometimes to large ſhells, and is ſometimes round, ſometimes flat, ſometimes hollow like a funnel."

The Merchant's Aſſiſtant; or a Treatiſe on Exchanges and Arbitrations of Exchanges. 8vo. pp. 208. Price 7*s.*

THE work which we have juſt noticed, though intended for the counting-houſe, will be found uſeful and intereſting to almoſt any deſcription of readers: that now before us is peculiarly appropriated to the merchant and man of buſineſs, for them it will be found to contain much practical information, and by young men entering upon the world, it may be ſtudied with conſiderable advantage.

A full Report of the Speeches of Sir Francis Burdett, at the late Election: the legal Arguments upon the laſt Day of the Election: together with a Selection of the Papers publiſhed during the Election, &c. &c. 8vo. pp. 95. Price 2*s.* 6*d.*

The Editor of this pamphlet, in juſtice to himſelf and to his ſubject, ſhould have informed the public upon what authority he gives theſe ſpeeches as authentic, and in what reſpects they differ from thoſe given in the daily papers which were in the intereſt of the honourable Baronet. To perſons of the ſame ſentiments and feelings as thoſe of the Editor, the contents of this work will be read with pleaſure; and as an exhibition of what the public ſpirit was at the late Middleſex Election, it may be regarded as intereſting as almoſt any pamphlet that is brought forward avowedly to ſerve a party. The preface contains a review of the conduct, character, and connections of Sir Francis Burdett, and ſome ſevere reflections on the conduct of his opponents.

The intercepted Letters taken on board the Admiral Aplin East Indiaman; to which is prefixed the French Official Account of the Engagement of Linois' Squadron with the East India Fleet. 2d Edition. 8vo. pp. 95. Price 2*s.* 6*d.*

THE contents of this pamphlet having been given in almoft every newfpaper and magazine in circulation, little need be faid by us than to announce the publication in a form more generally acceptable to men of letters. This correfpondence, though publifhed with a view of injuring the reputation of the writers, will produce a different effect, and, if we miftake not, fome of the fentiments contained in it will not be very agreeable to the French, to whom we are indebted for the knowledge of the private opinions of many of our countrymen with refpect to the fpirit and refources of the nation at large. In one of the letters we find this paragraph, which is perfectly congenial to our views and feelings:—Auguft 24, 1803. "We are not afraid of the invafion, although we expect it every day; every body is prepared for the event; fo that Bonaparte muft kill at leaft a million of men before he can conquer England, and we have reafon to hope, that this number of men will give a little trouble, when, with arms in our hands, we are determined to fight to defend our lives."

Plunder and Partition! As practifed on the Continental Neighbours of France by Napoleon I. Explained to the Britifh Public. By an Englifhman. 8vo. pp. 63. Price 2*s.*

A Work dedicated to Sir Francis D'Ivernois, by a friend and admirer of that gentleman's writings, on the fubject of French finance, will, it may be eafily fuppofed, take its complexion from the fame fyftem; we regret that many of the predictions of the worthy Knight have failed in accomplifhment: we hope the reafoning of his friend, founded, apparently, on well authenticated facts, may prove more fuccefsful.

A Reply to the Diffenter's Reafons for feparating from the Church of England, &c. By the Rev. Spencer Cobbold. A. M. pp. 46. Price 1*s.* 6*d.*

As we have not feen, nor know where to find the "Reafons" to which Mr. C. has replied, we will only obferve, that we did not expect to find, nor does it appear, that any thing new is added to what was written on the fame controverfy about half a century ago by Meffrs. White and Towgood.

The Life of C. G. Lamoignon Malefherbes: tranflated from the French. By Edward Mangin. 12mo. pp. 245. Price 2*s.* 6*d.*

THE character of Malefherbes for uprightnefs and real integrity is well known in every civilized ftate; his ardent friendfhip for the late unfortunate Lewis XVI. will long endear his memory to thofe who feel for the misfortunes of the human race. The author

author of this little work traces the leading events of the life of his hero, from its earlieſt periods to the moment when he was murdered by the monſters who held the government of France, in the year 1793. He who had devoted a long life to the advantage of his country; who was highly eſteemed as a private citizen, and honoured in the public offices of the ſtate which he held, fell a victim to the paſſions of the vileſt of men, and with him ſuffered his own daughter, and grand-daughter. The following anecdote, which relates to an occurrence during his travels, will diſplay an excellent trait in the character of Maleſherbes:

"In going to view a fort built by the Romans, he was caught in a tremendous ſtorm, and endeavoured to regain the little village, where he had halted the evening before; but being obliged to croſs a wood of conſiderable extent, he miſtook the road, and went completely aſtray in a foreſt unknown to him; at laſt he made his way out of it; and, in a plain, diſcovered a village, toward which he directed his ſteps, and where he arrived wet to his ſkin.

"He there requeſted to be ſhewn the parſonage; paid his compliments to the vicar, and begging a lodging for the night: "I am rather ſuſpicious of your gentry who go aſtray," replied the doctor, with a very inhoſpitable air. "I have ſome ſuch here every day, and am not quite fool enough to be their dupe: if notwithſtanding, you chooſe to paſs the night in my barn, I ſhall go and have it opened for you; that is the only apartment I can give you."

Maleſherbes, who, unluckily had forgot that day to ſupply himſelf with money, readily cloſed with the vicar's offer; he laid himſelf down on freſh ſtraw; and often declared that he never enjoyed a better night's reſt.

"As ſoon as he beheld the firſt rays of the morning, he ſallied from his bed-chamber; and, by aſking queſtions, once more got back to the place where his carriage waited for him.

"Immediately on reaching the next poſt-town, he wrote the following letter to the clergyman, who had received him with ſo much kindneſs: "M. de Lamoignon Maleſherbes requeſts the Vicar of **** to accept his moſt ſincere thanks for the ſhelter he was ſo obliging as to afford him. M. de Maleſherbes will never forget the doctor's hoſpitality; and, as a teſtimony of his gratitude, has aſked the miniſter who diſpoſes of all eccleſiaſtical benefices to beſtow on him the firſt vacant *canonry*, without a doubt of his demand being attended to.

Maleſherbes kept his word, and the paſtor received the reward of a good action which he had *not* done!"

It will appear from this ſpecimen, that Mr. Mangin's tranſlation is not of the firſt rate.

A General Syſtem of Attack and Defence; with one general Rule for erecting Fortifications, without the circuitous Aid of Trigonometry. By Wm. Jennings. 8vo. pp. 62. Price 7s.

In

In the event of an invaſion nothing would be more important to the intereſts of our country, than that the ſyſtem of attack and defence ſhould be rendered level to the capacity of our volunteer officers, who have not had the means of making military ſcience the ſtudy of their lives. It is, however, to be earneſtly hoped, that no important poſt will ever be without an experienced and able general. The beſt officers on the continent are thoſe who have made mathematics their ſtudy, and who are able to apply the principles of that branch of ſcience to practical purpoſes. With theſe, if any, we ſhall have to contend, and therefore it will be right in all caſes to be able to meet them with their own weapons. As a popular work, however, this before us will certainly be very uſeful, and may be recommended to the attention of our volunteer corps in general. The engraving prefixed to the volume, exhibits at one view the moſt material inſtruments uſed in fortification and gunnery.

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It is aſſumed in theſe letters, which were printed at Dreſden, that until the dominion of France be confined within the limits of the late monarchy, Great Britain cannot enjoy peace:—that if the entire independence of Holland and Spain be not ſecured, the French project to ſubjugate the Britiſh kingdoms will never be abandoned. We truſt, however, that the preſent adminiſtration, whoſe virtue and talents are highly extolled in the courſe of this correſpondence, will not carry on the preſent war with a view of accompliſhing theſe objects, becauſe we fear that peace muſt in that caſe, be at a very great diſtance. Thoſe who make politics a ſtudy will find in the volume before us, many intereſting topics diſcuſſed with ability, and ſome ſtate papers that are worth preſerving. The public would have been better ſatisfied had the names of the writers been mentioned, or had the editor ſigned his own name inſtead of aſſuming the appellation of Polybius.

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Montriou's Introduction to Engliſh Grammar, written for the Uſe of his Pupils. 8vo. pp. 18. Price 1 *s.*

THIS grammar poſſeſſes the merit of brevity, but more than this we cannot ſay.

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WE ſhall wonder if theſe Elements meet with any ſhare of public patronage: they contain nothing that is not much better explained in a hundred different books, to which without trouble, we could refer the reader: one notable diſcovery Mr. M. has indeed made, namely of a new planet, which he names Hercules, and ſeven attendant ſatellites!

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